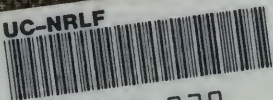


UC-NRLF



B 2 889 030

LIBRARY
OF THE
UNIVERSITY OF CALIFORNIA.

Class

929
R883
h

CASE
B



Dr. J. L. Dingwall



Digitized by the Internet Archive
in 2008 with funding from
Microsoft Corporation



Hunterian Club

Reprint no. 37

Glasgow [?1880] 1877

J.C.R.

See Hunterian
Club 4th annual
report in Lodge.
Thos. Complete works,
v. 4 ②
11/42



To the Reader.



THE present carelesse security of all men in generall, is like unto our first Parents neglect of Gods sacred commandment in Paradise, when the seducing Serpent no sooner perswaded euill, but it was instantly put in practise: You shall dye (said God) was heard, but you shall not dye (said the Diuell) was beleened. Our eares are daily acquainted with the threatnings of Gods denounced

To the Reader.

nounced against sinners, and yet that sinne, that broad way-path and highway to hell, is attempted with a delectation and pleasure, so craftie and subtile are the baits and lures of the deceiuer, and so void of spirituall wisdom is the soule-murdering sinner. But if due consideration were had of the wages of sinne, and the reward of vnrighteousnesse, and to what bitternesse it will turne in the end, it would make vs lesse bold to sinne, and more fearefull to offend, if we would take into our company for a daily consort, the pale memory of death, and whereto he summoneth vs after this life. Death it selfe is very fearefull, but much more terrible, in regard of the iudgement it warneth vs vnto

To the Reader.

*unto. Imagine to see a sinner
lye on his departing bed, burde-
ned and tyred with the grievous
and heauie load of all his former
trespasses, goared with the sting
and pricke of a festered consci-
ence, feeling the crampe of death
wresting at his heart strings,
ready to make the ruthfull di-
uorce betweene soule and body,
panting for breath, and swim-
ming in a cold and fatall sweat,
wearied with strugling against
the deadly pangs: Oh how much
would he giue for an houre of re-
pentance! at what rate would he
value a daies contrition! Then
worlds would be worthlesse, in
respect of a little respite, a short
truce would seeme more precious
than the treasures of Empires,
A 4 nothing*

To the Reader.

nothing would be so much esteemed as a moment of time, which now by moneths and yeeres is lawisfly spent.

*How inconsolable were his case, his friends being fled, his senses frightened, his thoughts amazed, his memorie decaied, his whole minde agast, and no part able to performe that it should, but onely his guiltie conscience pestered with sinne, continually vpbraiding him with bitter accusations? what would hee thinke then (stripped out of this mortall weed, and turned both out of the seruice and house roome of this world) hee must passe before a most seuerer Iudge, carrying in his owne conscience his enditement written, and a
perfect*

To the Reader.

perfect register of all his misdeeds: when hee should see the Iudge prepared to passe the sentence against him, and the same to be his Vmpire, whom by so many offences he hath made hisemie: When not onely the deuils, but euen the Angels, should plead against him, and himselfe maugre his will, bee his owne sharpest appeacher: What were to be done in these dreadfull exigents?

When hee saw that gastly dungeon and huge gulfe of hell, breaking out with fearefull flames, the weeping, howling, and gnashing of teeth, the rage of all those hellish monsters, the horrour of the place, the rigour of the paine, the terrour of the
A 5 company,

To the Reader.

company, and the eternitie of all those punishments. Would you thinke them wise that would daily in so weighty matters, and idly play away the time allotted them to preuent these intollerable calamities? Would you then account it secure, to nurse in your bosome so many ugly Serpents as finnes are, or to foster in your soule so many malicious accusers, as mortall faults are?

Would you not then thinke one life too little to repent for so many iniquities, euerie one whereof, were enough to cast you into those euerlasting and vnspeakeable torments? Why then doe we not (at the least) deuote that small remnant of these

To the Reader.

these our latter dayes, to the making an attonement with God, that our consciences may be free from this eternall danger? Who would relie the euerlasting affaires of the life to come, vpon the gliding, slipperinesse; and running streame of our vncertaine life?

It is a preposterous pollicie (in any wise conceit) to fight against God till our weapons be blunted, our forces consumed, our limmes impotent, and our breath spent; and then when we fall for faintnesse, and haue fought our selues almost dead, to presume on his mercy. It were a strange peece of Art, and a very exorbitant course, while the Ship is sound, the Pylot well, the Marriners strong, the gale fauourable, and the Sea calme,
to

To the Reader.

to lye idle at rode: and when the Ship leakes, the Pylot were sicke, the Marriners faint, the stormes boysterous, and the Sea turmoyled with surges, to launch forth for a voyage into a farre Country: yet such is the skill of our euening repenters, who though in the soundnesse of health, and in the perfect vse of reason, they cannot resolute to weigh the ankers that withhold them from God, neuerthelesse, feed themselves with a strong perswasion, that when their senses are astonied, their wits distracted, their vnderstanding dusked, and both body and minde racked and tormented with the throbs and gripes of a mortall sicknesse, then will they thinke of the weightiest matters, and become Saints, when they

To the Reader.

*they are scarce able to behaue
themselues like reasonable crea-
tures? being then presumed to
be lesse then men: for how can he
that is assaulted with an vnsetled
conscience, distrained with the
wringing fits of his dying flesh,
mained in all his abilities, and
circled in with so many encom-
brances, be thought of due discre-
tion to dispose of his chiefest iewell,
which is his soule? No, no, they that
will loyter in seed time, and begin
then to sowe when others begin to
reape: they that will riot out their
health, and cast their accounts
when they can scarcely speake:
they that will slumber out the day,
and enter their iourney when the
light doth faile them, let them
blame their owne folly, if they dye
in*

To the Reader.

in debt, and eternall beggerie, and fall headlong into the lapse of endlesse perdition.

Great cause haue wee then to haue an houely watchfull care ouer our soule, being so dangerous assaulted and enuironed: most instantly entreating the diuine Maiessty to be our assured defence, and let vs passe the day in mourning, the night in watching and weeping, and our whole time in plainfull lamenting, falling downe vpon the ground humbled in sackcloth and ashes, hauing lost the garment of Christ, that hee may receiue what the persecuting enemy would haue spoyled, euery short sigh will not be sufficient satisfaction, nor euery knocke a warrant to get in. Many shall cry Lord, Lord,

To the Reader.

Lord, and shall not be accepted: the foolish Virgins did knocke, but were not admitted: Iudas had some sorrow, and yet died desperate. Foreflow not (saith the holy Ghost) to be conuerted vnto God, and make not a daily lingering of thy repaire vnto him: for thou shalt finde the suddennessse of his wrath and reuenge not slacke to destroy sinners. For which cause, let no man sojourne long in sinfull securitie, or post ouer his repentance untill feare enforce him to it, but let vs frame our premises as we would finde our conclusion, endeauouring to liue as we are desirous to dye: let vs not offer the maine crop to the Diuell, and set God to gleane the reproofe of his haruest: let vs not gorge the Diuell

To the Reader.

*uell with our fairest fruits, and
turne God to the filthy scraps of
his leauings: but let vs truely de-
dicate both soule and body to his
seruice, whose right they are, and
whose seruice they owe; that so in
the euening of our life we may re-
tire to a Christian rest, closing vp
the day of our life with a cleare
sunne-set, that leauing all dark-
nesse behinde vs, we may carry in
our consciences the light of grace:
and so escaping the horrour of an
eternall night, passe from a mor-
tall day, to an euerlasting morrow,*

Thine in Christ Iesus,

Samuell Rowland.



S *Trike faile, poore soule,*
in sins tempestuous tide,
That runst to ruine
and eternall wracke:
Thy course from heauen
is exceeding wide,
Hels gulfe thou ent'rest,
if grace guide not backe:
Sathan is Pilot
in this nauigation,
The Ocean, Vanity,
The Rocke, damnation.

Warre with the Dragon,
and his whole alliance,
Renounce his league
intends thy vtter losse;

Take

*Take in sinnes flag of truce,
set out defiance,
Display Chrsts ensigne
with the bloody crosse:
Against a Faith prooffe
armed Christian Knight,
The hellish coward
dares not mannage fight.*

*Resist him then,
if thou wilt victor be,
For so he flies,
and is disanimate;
His fiery darts can haue
no force at thee,
The shield of faith doth all
their points rebate:
He conquers none to
his infernall den,
But yeelding slanes,
that wage not fight like men.
Those*

*Those in the dungeon
of eternall darke,
He hath enthralled
euerlasting date,
Branded with Reprobations
cole-blacke marke,
Within the neuer-
opening ramd vp gate:
Where Diues rates one
drop of water more
Than any crowne
that euer Monarch wore.*

*Where furies haunt the hart-
torne wretch, despaire,
Where clamours cease not,
teeth are euer gnashing,
Where wrath and vengeance
sit in horrors chaire,
Where quenchlesse flames
of sulphur fire be flashing,
Where*

*Where damned soules
blaspheme God in despight,
Where utter darknesse
stands remou'd from light.*

*Where plagues inuiron,
torments compasse round,
Where anguish rores
in neuer stinted sorrow,
Where woe, woe, woe,
is euery voices sound;
Where night eternall
neuer yeelds to morrow:
Where damned tortures
dreadfull shall perseuer,
So long as God is God,
so long is euer.*

Who

Heauens Glory.



W *Ho loues this life,
from loue his loue doth
And chusing drosse, (erre,
rich treasure doth denie,
Leauing the pearle,
Christs counsels to preferre,
With selling all we haue,
the same to buy:
O happy soule,
that doth disburse a summe,
To gaine a kingdome
in the life to come.*

*Such trafficke may be
termed heauenly thrift,*

Such

Heauens Glory.

*Such venter hath no
hazard to diffwade
Immortall purchase,
with a mortall gift,
The greatest gaine
that euer Merchant made:
To get a crowne
where Saints and Angels sing,
For laying out
a base and earthly thing.*

*To taste the ioyes
no humane knowledge knowes,
To heare the tunes
of the caelestiall quires,
T'attaine heau'ns sweet
and mildest calme repose,
To see Gods face
the summe of good desires:
Which by his glorious Saints
is howerly eyde,*

Yet

Heauens Glory.

*Yet fight with seeing,
neuer fatisfide.*

*God as he is,
fight beyond estimate,
VVhich Angel, tongues
are vntaught to discover,
VVhose splendor doth
The heauens illustrate,
Vnto which fight
each fight becomes a lower:
VVhom all the glorious
court of heauen laud,
VVith praises of
eternities applaud.*

*There where no teares are
to interpret griefes,
Nor any sighes, heart
dolours to expound,*

There

Heauens Glory.

*There where no treasure
is surpris'd by theeues,
Nor any voice that speakes
with sorrowes found.
No use of passions,
no distempered thought,
No spot of sinne,
no deed of error wrought.*

*The natiue home
of pilgrime soules abode,
Rest's habitation,
ioyes true residence,
Ierusalem's new Citie
built by God,
Form'd by the hands
of his owne excellence;
VVith gold-pau'd streets,
the wals of precious stone,
VVhere all sound praise
to him sits on the throne.*

Heauens



HEAVENS

Glory, Earths Vanitie, and Hels Torments.

Of the Glory of the blef-
fed Saints in Heauen.

TO the end there might
want nothing to stirre
vp our mindes to ver-
tue, after the paines which Al-
mighty God threateneth to the
B wicked,

wicked, he doth also set before vs the reward of the good: which is, that glory and euerlasting life which the blessed Saints doe enjoy in heauen, whereby hee doth very mightily allure vs to the loue of the same. But what manner of thing this reward, and what this life is, there is no tongue, neither of Angels nor of men, that is sufficient to expresse it. Howbeit, that wee may haue some kinde of fauour and knowledge thereof, I intend here to rehearse euen word for word, what S. *Augustine* faith in one of his meditations, speaking of the life euerlasting (ensuing this transitorie time) and of the joyes of the blessed Saints in
hea-

heauen. O life (faith he) prepared by Almighty God for his friends, a blessed life, a secure life, a quiet life, a beautifull life, a cleane life, a chaste life, a holy life; a life that knoweth on death, a life without fadnesse, without labour, without griefe, without trouble, without corruption, without feare, without variety, without alteration; a life replenished with all beautie and dignity; where there is neither enemy that can offend, nor delight that can annoy, where loue is perfect, and no feare at all, where the day is euerlasting, and the spirit of all is one; where Almighty God is seene face to face, who is the onely meate whereupon they feed

B 2

with

without loathfomenesse: it delighteth mee to consider thy brightnesse, and thy treasures doe reioyce my longing heart. The more I consider thee, the more I am stricken in loue with thee. The great desire I haue of thee, doth wonderfully delight me, and no lesse pleasure is it to me, to keepe thee in my remembrance. O life most happy, O kingdome truely blessed, wherein there is no death nor end, neither yet succession of time, where the day continuing euermore without night, knoweth not any mutation; where the victorious conqueror beeing ioyned with those euerlasting quires of Angels; and hauing his head crowned with a garland

land of glory, singeth vnto Al
mighty God one of the songs
of *Syon*. Oh happy, yea, and
most happy should my foule be,
if when the race of this my pil-
grimage is ended, I might bee
worthy to see thy glory, thy
bleffednesse, thy beautie, the
wals and gates of thy Citie, thy
streets, thy lodgings, thy noble
Citizens, and thine omnipotent
King in his most glorious Ma-
iestie. The stones of thy wals
are precious, thy gates are ador-
ned with bright pearles, thy
streets are of very fine excel-
lent gold, in which there ne-
uer faile perpetuall praises; thy
houses are paved with rich
stones, wrought throughout
with Zaphirs, and couered

B 3

about

aboue with massie gold, where
no vncleane thing may enter,
neither doth any abide there
that is defiled. Faire and beauti-
full in thy delights art thou O
Ierusalem our mother, none of
those things are suffered in thee,
that are suffered here. There is
great diuersitie betweene thy
things and the things that wee
doe continually see in this life.
In thee is neuer seene neither
darkenesse nor night, neither
yet any change of time. The
light that shineth in thee, com-
meth neither of lampes, nor of
Sunne or Moone, nor yet of
bright glittering Starres, but
God that proceedeth of God,
and the light that commeth of
light, is he that giueth clearenes
vn-

vnto thee. Euen the very King
of Kings himfelfe keepeth con-
tinuall refidence in the middeft
of thee, compaffed about with
his officers and feruants. There
doe the Angels in their orders
and quires fing a moft fweete
& melodious harmonie. There
is celebrated a perpetuall solem-
nitie and feaft with every one of
them that cōmeth thither, after
his departure out of this pilgri-
mage. There be the orders of
Prophets; there is the famous
company of the Apostles; there
is the inuincible army of Mar-
tyrs; there is the moft reuerent
affembly of confessors; there
are the true and perfect religi-
ous perfons; there are the holy
Virgines, which haue ouer-
B 4 come

come both the pleasures of the world, and the frailtie of their owne nature; there are the young men and young women, more ancient in vertue than in yeares; there are the sheepe and little lambes that haue escaped from the wolues, and from the deceitfull snares of this life, and therefore doe now keepe a perpetuall feast, each one in his place, all alike in ioy, though different in degree. There Charitie raigneth in her full perfection, for vnto them God is all in all, whom they behold without end, in whose loue they be all continually inflamed, whom they doe alwayes loue, and in louing doe praise, and in praising, doe loue, and all their

their exercifes confift in praifes, without wearineffe, and without trauell. O happie were I, yea, and very happy indeed, if at what time I fhall bee loofed out of the prifon of this wretched body, I might be thought worthy to heare thofe fongs of that heauenly melodie, fung in the praife of the euerlafting King, by all the Citizens of that fo noble Citie. Happie were I, and very happie, if I might obtaine a roome among the Chaplaines of that Chappell, and wait for my turne alfo to fing my *Halleluia*. If I might bee neare to my King, my God, my Lord, and fee him in his glory, euen as hee hath promifed mee,

B 5

when

when he said: O Father, this is my last determinate will, that all those that thou hast giuen vnto me, may me with me, and see the glory which I had with thee before the world was created. Hetherto are the words of *S. Augustine*. Now tell mee (Christian brother) what a day of glorious shine shall that bee vnto thee (if thou lead thy life in Gods feare) when after the course of this pilgrimage, thou shalt passe from death to immortallity; and in that passage, when others shall beginne to feare, thou shalt beginne to reioyce, and lift vp thy head, because the day of thy deliuerance is at hand. Come forth a little (saith *S. Ierome* vnto the Virgine

gine *Eustochia*) out of the prifon of this body, and when thou art before the gate of this Tabernacle, fet before thy eyes the reward that thou hopeft to haue for thy prefent labours. Tell me, what a day fhall that bee, when our Lord himfelfe with all his Saints, fhall come and meete thee in the way, faying vnto thee: *Arife and make haft O my beloued, my delight, and my Turtle done, for now the Winter is paf, and the tempeftuous waters are ceafed, the flowers doe beginne to appeare in our land.* Cant. 2. How great ioy fhall thy foule then receiue, when it fhall be at that time prefented before the Throne of the moft blessed Trinity, by the hands of the holy

ly Angels, and when shall bee declared thy good workes, and what croffes, tribulations, and iniuries thou hast suffered for Gods sake. *Acts 9.* S. *Luke* writeth, That when holy *Tabitha*, the great almes giuer, was dead, all the widdowes and poore folke came about the Apostle S. *Peter*, shewing vnto him the garments which shee had giuen them: wherewith the Apostle being moued, made his prayer vnto Almighty God for that so mercifull a woman, and by his prayers he raised her againe to life. Now what a gladnesse will it be to thy soule, when in the middest of those blessed spirits thou shalt be placed, with remembrance of thy almes deeds,

deeds, thy prayers and fastings, the innocency of thy life, thy suffering of wrongs and iniuries, thy patience in afflictions, thy temperance in diet, with all other vertues and good workes that thou hast done in all thy life. O how great ioy shalt thou receiue at that time for all the good deeds that thou hast wrought; how clearely then shalt thou vnderstand the value and the excellencie of vertue. There the obedient man shall talke of victories; there vertue shall receiue her reward, and the good honoured according to their merite. Moreouer, what a pleasure will it bee vnto thee, when thou shalt see thy selfe to bee in that
fure

fuller haue, and shalt looke back
vpon the course of thy nauiga-
tion which thou hast sailed here
in this life: when thou shalt re-
member the tempests wherein
thou hast been tossed, the straits
through which thou hast passed,
and the dangers of theeues and
pyrats, from whom thou hast
escaped. There is the place
where they shall sing the song
of the Prophet, which saith,
Had it not beene that our Lord
had beene mine helper, it could not
be but my soule had gone into hell.
Especially, when from thence
thou shalt behold so many sins
as are committed every houre
in the world, so many soules
as doe descend euery day into
hell, and how it hath plea-
fed

fed Almighty God, that among
such a multitude of damned
persons, thou shouldst be of the
number of his elect, and one of
those to whom he would grant
such exceeding great felicity
and glory. Besides all this, what
a goodly sight will it bee to see
those seats filled vp, and the Ci-
tie builded, and the wals of that
noble *Ierusalem* repaired again?
With what chearefull embra-
cings shall the whole court of
heauen entertaine them, behol-
ding them when the come loa-
den with the spoiles of their
vanquished enemies? There
shall those valiant men and wo-
men enter with triumph, which
haue together with the world
conquered the weakenesse of
their

their owne fraile nature. There shall they enter which haue suffered martyrdome for Christs sake, with double triumph ouer the fl sh and the world, adorned with all cœlestiall glory. There shall also daily enter many young men and children, which haue vanquished the tenderneffe of their young yeares with discretion and vertue. Oh, how sweet and fauorie shall the fruit of vertue then be, although for a time before her roots seemed very bitter: sweete is the cold euening after the hote sunnie day; sweete is the fountaine to the weary thirstie traualer; sweet is rest and sleepe to the tired seruant: but much more sweet is it to the Saints in
hea-

heauen to enioy peace after warre, security after perill, eternall rest after their paines, and trauels: for then are the warres at an end, then need they no more to goe all armed, both on the right side and on the left. The children of *Israel* went forth armed towards the land of Promise, but after that the land was conquered, they laid downe their speares, and cast away their armour, and forgetting all feare and turmoile of warre, each one vnder the shadow of his pavillion & harbour enioyed the fruit of their sweet peace. Now may the watching Prophet come downe from his standing, that did watch and fix his feete vpon the place of the
Sen-

Sentinell: There is no more feare of inuasion by the terrible armies of the bloody enemies: there is no place for the subtill crafts of the lurking viper: there cannot ariue the deadly fight of the venomous Bafeliske, nor yet shall the hissing of the ancient Serpent be heard there; but onely the soft breathing ayre of the holy Ghost, wherein is beholden the glory of Almighty God. This is the region of all peace, the place of security, situated aboue all the Elements, whether the cloudes and stormie winds of the darke ayre cannot come. O what glorious things haue beene spoken of thee, O Citie of God. Blessed are they (saith holy *Tobias*) that loue

loue thee, and enioy thy peace.
 O my foule praife our Lord, for
 he hath deliuered *Ierusalem* his
 Citie from all her troubles.
 Happy shall I be, if the remnant
 of my posterity might come to
 see the cleareneffe of *Ierusalem*:
 her gates shall be wrought with
 Zaphirs and Emeraulds, and all
 the circuit of her wals shall bee
 built with precious stones, her
 streets shall bee paved with
 white and polished marble, and
 in all parts of her territories shal
 bee sung *Halleluia*. O ioyfull
 countrey! O sweete glory! O
 bleffed companie! who shall
 be those so fortunate and happy
 that are elected for thee? It see-
 meth a presumption to desire
 thee, and yet I will not liue
 with-

without the desire of thee. O ye sonnes of *Adam*, a race of men, miserably blinded and de-ceiued. O ye scattered sheepe, wandring out of your right way, if this be your sheep-coat, whether goe you backward? What meane you? Why suffer you such an excellent benefit to be wilfully lost for not taking so little paines? What wise man would not desire, that all labour & paine of the world were imposed vnto him? that all forrowes, afflictions, and diseases were euen poured vpon him as thicke as haile; that persecutions, tribulations, and griefes, with one to molest him, another to disquiet him, yea, that all creatures in the world
did

did conspire againſt him, being ſcorned and made a laughing ſtocke of all men; and that his whole life were conuerted into weepings and lamentations; ſo that in the next life hee might finde reſpoſe in the heauenly harbor of eternall conſolation, and bee thought meet to haue a place among that bleſſed people, which are adorned and beautified with ſuch ineſtimable glory. And thou, O fooliſh louer of this miſerable world, go thy way, ſeek as long as thou wilt for honors & promotions, build ſumptuous houſes & pallaces, purchaſe lands & poſſeſſions, enlarge thy territories & dominions, yea, cõmand if thou wilt the whole world,
yet

yet shalt thou neuer bee so great as the least of all the seruants of Almighty God, who shall receiue that treasure which this world cannot giue, and shall enioy that felicity, which shall endure for euermore, when thou with thy pompe and riches, shall beare the rich glutton company, whose buriall is in the deepe vault of hell: but the deuout spirituall man shall bee carried by the holy Angels with poore *Lazarus* into *Abrahams* bosome, a place of perpetuall rest, ioy, follace, and eternall happineffe.

Of



Of the benefits which
our Lord promifeth to
giue in this present life,
to fuch as liue a iuft
and godly life.

PEradventure thou wilt
now fay, that all thefe
things before rehear-
fed, be rewards & punishments
onely for the life to come: and
that thou defireft to fee some-
thing in this present life, becaufe
our minds are wont to be mo-
ued very much with the fight
of things present. To fatisfie
thee

thee herein, I will also explaine vnto thee what may anfwere thy desire. For although our Lord do referue the best wine, and the delicate dishes of most delight, vntill the end of the banquet, yet he suffereth not his friends to bee vtterly destitute of meate and drinke in this tedious voyage: for hee knoweth very well, that they could not otherwise hold out in their iourney. And therefore when he saide vnto *Abraham*, Feare not *Abraham*, for I am thy defender, and thy reward shall be exceeding great: By these words he promised two things, the one for the time present. that was, to bee his safegard and defence in all such things as
may

may happen in this life; and the other for the time to come, and that is, the reward of glory which is referued for the next life. But how great the first promise is, and how many kinds of benefits and fauours are therein included, no man is able to vnderstand, but onely he, that hath with great diligence read the holy Scriptures, wherein no one thing is more often repeated and fet forth, than the greatnesse of the fauours, benefits, and priuiledges, which Almighty God promifeth vnto his friends in this life. Hearken what *Salomon* faith in the third chapter of his Prouerbs, as touching this matter. *Blessed is that man that findeth wifdome,*
C for

for it is better to haue it, than all the treasures of Siluer and Gold, be they neuer so excellent and precious: and it is more worth than all the riches of the world, and whatsoeuer mans heart is able to desire, is not comparable vnto it. The length of daies are at her right hand, and riches and glorie at her left. Her waies be pleasant, and all her passages be quiet; she is a tree of life to all those that haue obtained her; and hee that shall haue her in continuall possession, shall be blessed. Keepe therefore (O my sonne) the lawes of Almighty God, and his counsell, for they shall be as life to thy soule, and sweetnesse to thy taste. Then shalt thou walke safely in thy waies, and thy feet shall not finde

finde any stumbling blockes. If thou sleepest, thou shalt haue no cause to feare: and if thou take thy rest, thy sleepe shall be quiet. This is the sweetnesse and quietnesse of the way of the godly, but the wayes of the wicked are farre different, as the holy Scripture doth declare vnto vs. The paths and wayes of the wicked (saith *Ecclesiasticus*) are full of brambles, and at the end of their iourney are prepared for them, hell, darknesse, and pains. Doeſt thou thinke it then a good exchange, to forsake the wayes of Almighty God, for the waies of the world, ſith there is ſo great difference betweene the one and the other, not onely in the end of the way, but alſo

C 2

in

in all the steps of the same? What madneffe can be greater, than to choofe one torment, to gaine another by; rather than with one reft to gaine another reft? And that thou maift more clearely perceiue the excellency of this reft, and what a number of benefits are prefently incident thereunto, I befeech thee harken attentiuely euen what Almighty God himfelfe hath promifed by his Prophet *Eſay*, to the obferuers of his law, in a manner with theſe words, as diuers interpreters doe expound them. When thou ſhalt doe (faith hee) ſuch and ſuch things, which I haue commanded thee to doe, there ſhall forthwith appeare vnto thee the
the

the dawning of the cleare day
(that is, the sonne of iustice)
which shall driue away all the
darkeness of thy errours and
miseries, and then shalt thou
begin to enioy true and perfit
saluation. Now these are the
benefits which Almighty God
hath promised to his seruants.
And albeit some of them be
for the time to come, yet are
some of them to be presently
receiued in this life: as, that new
light and shining from heauen;
that safety and abundance of
all good things; that assured
confidence and trust in the al-
mighty God; that diuine affi-
stance in all our Prayers and Pe-
titions made vnto him; that
peace and tranquility of consci-
ence;

C 3

ence; that protection and providence of Almighty God. All these are the gracious gifts and fauours which Almighty God hath promised to his seruants in this life. They are all the works of his mercy, effects of his grace, testimonies of his loue, and blessings, which he of his fatherly providence extendeth.

To be short, all these benefits doe the godly inioy both in this present life, and in the life to come: and of all these are the vngodly depriued, both in the one life, and in the other. Whereby thou maist easily perceiue, what difference there is betweene the one sort and the other, seeing the one is so rich in graces, and the other so
poore

poore and needy: For if thou ponder well Gods promised blessings, and consider the state and condition of the good and the wicked, thou shalt find, that the one sort is highly in the fauour of Almighty God, and the other deeply in his displeasure: the one be his friends, and the other his enemies: the one be in light, and the other in darkenesse: the one doe enioy the company of Angels, and the other the filthy pleasures and delights of Swine: the one are truely free, and Lords ouer themselves, and the other are become bondslaues vnto Sathan, and vnto their owne lusts and appetites. The one are ioy-
C 4 full



full with the witnesse of a good conscience, and the other (except they bee vtterly blinded) are continually bitten with the worme of conscience, euer more gnawing on them: the one in tribulation, stand stedfastly in their proper place; and the other, like light chaffe, are carried vp and downe with euery blast of winde: the one stand secure and firme with the anker of hope, and the other are vnstable, & evermore yeelding vnto the assaults of fortune: the prayers of the one are acceptable & liking vnto God, and the praiers of the other are abhorred and accursed: the death of the one is quiet, peaceable, and precious in the fight
of

of God, and the death of the other, is vnquiet, painefull, and troubled with a thousand frights and terrours: To conclude, the one liue like children vnder the protection and defence of Almighty God, and sleepe sweetly vnder the shadow of his pastorall prouidence; and the other being excluded from this kinde of prouidence, wander abroad as strayed sheepe, without their sheephheard and Master, lying wide open to all the perils, dangers, and assaults of the world. Seeing then, that a vertuous life is accompanied with all these benefits, what is the cause that should withdraw thee, and perswade thee not to

C 5

em-

embrace fuch a precious treasure? what art thou able to alledge for excuse of thy great negligence? To fay that this is not true, it cannot be admitted, for fo much as Gods word doth auouch the certaintie hereof. To fay that thefe are but fmall benefits, thou canft not, for fo much as they doe exceede all that mans heart can defire. To fay that thou art an enemy vn-to thy felfe, and that thou doeft not defire thefe benefits, cannot be, confidering that a man is euen naturally a friend to himfelfe, & the will of man hath euer an eye to his owne benefit, which is the very obieft or mark that his defire fhooteth at. To fay that thou haft no vnderftanding,

ding, nor taste of these benefits, it wil not serue to discharge thine offence, forsomuch as thou hast the faith and beleefe thereof, though thou hast not the taste, for the taste is lost through sinne, but not the faith: and the faith is a witnesse more certaine, moresecure, and better to be trusted, than all other experiences and witneses in the world. Why doest thou not then discredit all other witneses with this one assured testimony? Why doest thou not rather giue credit vnto faith, than to thine owne opinion and iudgement? O that thou wouldest make a resolute determination, to submit thy selfe into the hands of Almighty God,
and

and to put thy whole trust assuredly in him. How soone shouldest thou then see all these Prophecies fulfilled in thee: then shouldest thou see the excellency of these diuine treasures: then shouldest thou see how starke blinde the louers of this world are, that seeke not after this high treasure: then shouldest thou see vpon what good ground our Sauour inuitteth vs to this kinde of life, saying; *Come vnto me all yee that trauell, and are loaden, and I will refresh you; take my yoake vpon you, and you shall finde rest for your soules: for my yoake is sweet, and my burden is light.* Almighty God is no deceiuer, nor false promiser, neither yet is he a
great

great boaster of fuch things as he promifeth. Why doft thou then fhrinke backe? why doft thou refufe peace and true quietneffe? why doft thou refufe the gentle offers and fweet callings of thy Paftor? how dareft thou defpife and banifh away vertue from thee, which hath fuch prerogatiues and priuiledges as thefe be: and withall, confirmed and figned euen with the hand of Almighty God? The Queene of *Saba* heard far leffe things than thefe of *Salomon*, and yet fhe trauelled from the vttermoft parts of the world, to try the truth of thofe things that fhe had heard. And why doeft not thou then (hearing fuch notable, yea, and fo certaine

taine news of vertue) aduenture to take a little paines to try the truth and sequell thereof? O deare Christian brother, put thy trust in Almighty God and in his word, and commit thy selfe most boldly without all feare into his armes, and vnloose from thy hands those trifling knots that haue hitherto deceiued thee, and thou shalt finde, that the merits of vertue doe farre excell her fame: and that all which is spoken in praise of her, is nothing in comparifon of that which she is indeede.

That



That a man ought not to
*deferre his Repentance and Con-
 uersion vnto God, from day to day;
 considering he hath so many debts
 to discharge, by reason of the
 offences committed in
 his sinfull life al-
 ready past.*

Now then, if on the one
 side there be so many
 and so great respects,
 that doe binde vs to change our
 sinfull life; and on the other side,
 we haue not any sufficient ex-
 cuse why we should not make
 this exchange. How long wilt
 thou

thou tarry, vntill thou fully resolue to doe it? Turne thine eyes a little, and looke backe vpon thy life past, and consider, that at this present (of what age foeuer thou be) it is high time, or rather, the time well nigh past to begin to discharge some part of thy old debts. Consider, that thou which art a Christian regenerated in the water of holy Baptisme, which doest acknowledge Almighty God for thy father, and the Catholike Church for thy mother, whom she hath nourished with the milke of the Gospel, to wit, with the doctrine of the Apostles and Euangelists: consider (I say) that all this notwithstanding, thou hast liued euen as
loofely

loofely & diffolutely, as if thou hadft beene a meere Infidell, that had neuer any knowledge of Almighty God. And if thou doe denie this, then tell mee what kinde of fin is there which thou haft not committed? What tree is there forbidden that thou haft not beholden with thine eyes? What greene meddow is there, in which thou haft not (at the least in defire) feasted thy lletcherous lust? what thing hath beene fet before thine eyes, that thou haft not wantonly defired? What appetite haft thou left vnexecuted, notwithstanding that thou didft beleue in Almighty God, and that thou wert a Christian? what wouldest thou haue done
more,

more, if thou hadst not had any faith at all? If thou hadst not looked for any other life? If thou hadst not feared the dreadfull day of iudgement? What hath all thy former life beene, but a web of sinnes, a sinke of vices, a way full of brambles and thornes, and a forward disobedience of God? with whom hast thou hitherto liued, but onely with thine appetite, with thy flesh, with thy pride, and with the goods and riches of this transitory world? These haue beene thy gods, these haue beene thine idols, whom thou hast serued, and whose lawes thou hast diligently obeyed. Make thine account with the Almighty God, with his lawes, and

and with his obedience, and peradventure thou shalt finde, that thou hast esteemed him no more, than if he had beene a god of wood, or stone. For it is certaine, that there be many Christians, which beleeuing that there is a God, are induced to sinne with such facilitie, as though they beleeued, that there were no God at all: and doe offend no whit the lesse, though they beleue that there is a God, then they would doe, if they beleeued there were none at all. What greater iniurie, what greater despight can bee done, than so to contemne his diuine maiestie? Finally, thou beleeuing all such things as Christs Church doth

doth beleue, haft notwithstanding so led thy life, as if thou wert perfwaded, that the beleeve of Chriftians were the greateft fables or lies in the world. And if the multitude of thy finnes paff, and the faculty thou haft vfed in committing of them, doe not make thee afraid, why doeft thou not feare at the leaft the Majefty and omnipotencie of him, againft whom thou haft finned? Lift vp thine eyes, and confider the infinit greatneffe and omnipotencie of the Lord, whom the powers of heauen no adore, before whose Maiefty the whole compaffe of the wide world lyeth prostrate; in whose prefence, all things created, are no more than

than chaffe carried away with the winde. Consider also with thy selfe how vnseemely it is, that such a vile worme as thou art, should haue audacity so many times to offend and prouoke the wrath of so great a maiesty. Consider the wonderfull and most terrible feuerity of his iustice, and what horrible punishments he hath vsed from time to time in the world against sinne; and that not onely vpon particular persons, but also vpon Cities, Nations, Kingdomes and Prouinces, yea, vpon the vniuerfall World: And not onely in earth, but also in heauen; and not onely vpon strangers sinners, but euen vpon his owne most innocent sonne, our
sweet

fweet Sauour Iefus Chrift,
when he tooke vpon him to fa-
tisfie for the debt that we owed.
And if this feuerity was vfed
vpon greene and innocent
wood, and that for the finnes of
others; what then will he doe
vpon dry and withered wood,
and againft thofe that are loden
with their owne finnes? Now,
what thing can bee thought
more vnreasonable, then that
fuch a fraile wretch as thou art,
fhould be fo faucie and mala-
pert, as to mocke with fo migh-
tie a Lord, whose hand is fo
heauie, that in cafe hee fhould
strike but one ftroke vpon thee,
hee would at one blow driue
thee downe headlong into the
deepe bottomeleffe pit of hell,
with-

without remedy. Consider likewise the great patience of this our mercifull Lord, who hath expected thy repentance so long, euen from the time that thou didst first offend him: and thinke, that if after so long patience and tarrying for thee, thou shalt still continue thy leaud and sinfull life, abusing thus his mercy, and prouoking him to further indignation and wrath, hee will then bend his bowe, and shake his sword, and raine downe vpon thee euen sharpe arrowes of euerlasting wrath and death. Consider also the profoundnesse of his deepe iudgments, wherof we read, and see daily so great wonders. We see how *Salomon* himselfe, after
his

his fo great wifdome, and after thofe three thousand parables and moft profound myfteries vttered by him, was forfaken by Almighty God, and fuffered to fall down and adore Idols. We fee how one of thofe feuen firft Deacons of the Primitiue Church, which were full of the holy Ghoft, became not onely an hereticke, but alfo an arch hereticke and a father of herefies. We fee daily many ftarres fall downe from heauen vnto earth, with miserable fals, and to wallow themfelues in the durt, and to eat the meat of fwine, which fate before at Gods owne table, and were fed with the very bread of Angels. If then the iuft and righteous
for

for some secret pride or negligence, or else for some ingratitude of theirs) be thus iustly forsaken of Almighty God, after they haue bestowed so many yeares in his seruice. What maiest thou looke for, that hast done in a manner nothing else in all thy life time, but onely heaped sinnes vpon sinnes, and hast thereby offended almighty God most grieuoufly?

Now, if thou hast liued after this sort, were it not reason that thou shouldst now at the length giue ouer, and cease heaping sinne vpon sinne, and debt vpon debt, and begin to pacifie the wrath of Almighty God, and to disburden thy sinfull foule? Were it not meet, that

D that

that time which thou hast hitherto giuen to the world, to thy flesh, and to the Diuell, should suffice? and that thou shouldest bestow some little time of that which remaineth, to serue him, who hath giuen thee all that thou hast? Were it not a point of wisedome, after so long time, and so many great iniuries, to feare the most terrible iustice of Almighty God, who the more patiently he suffereth finners, the more hee doth afterwards punish them with feueritie & iustice? Were it not meet for thee to feare thy long continuance so many yeares in sinne, and in the displeasure of Almighty God, procuring thereby against thee such

a

a mighty aduersary as he is, and prouoking him of a mercifull louing father to become thy feuer terrible iudge and enemy? Were ir not meet to feare, least that the force of euill custome may in continuance of time be turned into nature; and that thy long vicious vsuall manner of committing sinne, may make of a vice, a necessity, or little lesse? Why art thou not afraid, least by little and little thou maiest cast thy felse downe head long into the deep pit of a reprobate fence, whereinto after that a man is once falne, hee neuer maketh account of any sinne, be it neuer so great.

The Patriarke *Iacob* said vnto *Laban* his father in law: These

D 2

foure-

foureteene yeares haue I serued thee, and looking to thine affaires, now it is time that I should looke to mine owne, and begin to attend vnto the affaires of mine owne household. Wherefore if thou hast likewise bestowed so many yeares in the seruice of this world, and of this fraile transitory life, were it not good reason, that thou shouldest now begin to make some prouision for the saluation of thy soule, and for the euerlasting life to come? There is nothing more short, nor more transitory then the life of man; and therefore prouiding so carefully as thou doest for all such things as be necessarie for this life, which is so short, why doest

doest thou not provide like-
wife somewhat for the life that
is to come? which life
shall endure for
ever and
ever.

D 3 Earths



A Sigh.

H *Ence lazie sleepe,*
thou sonne of fullen night,
That with soft-breathing Spels
keeps sorrowes vnder
Thy charmes; cheares vp
the spirits with delight,
And laps the Sences
in Lethæan slumber;
Packe and be gone:
for my sad soule knowes well,
Care best accordeth
with a gloomie Cell.

And what more darke
then my sin-clouded Soule?
Where

Where yet the Sunne
 of Sapience neuer shone;
 But still in Errors
 vgly caue did roule,
 Where nought keepes concord
 but discordant mone:
 Leaue me I say,
 and giue me leaue to tell,
 That to my Soule,
 my selfe ha's not done well.

Good man! (if good
 there liues one) Thou that art
 So farre thrust
 from the worlds imperious eyes;
 Helpe me to aēt
 this penitentiall part:
 I meane, No coyner
 of new Niceties,
 Nor wodden Worshipper:
 Giue me him than

D 4

That's

*That's a God-louing,
and good-liuing man,*

*To be my partner
in this Tragedie;
Whose scenes run bleeding
through the wounded Aëts,
Heart-strucke by Sinne
and Satans fallacie,
And poyson'd by
my selfe-committed fact's:
Send me thy prayers,
if not thy presence found,
To stop the Ore-face
of this streaming wound.*

*Steere me (sweet Sauour)
while I safe haue past
The stormie Euroclydons
of Despaire,*

Till

*Till happily I haue
arriu'd at last,
To touch at Thee, my Soules
sole-sauing stayre:
Tow vp my sin-frought Soule,
sunke downe below,
And long lien weltring
midst the waues of wo.*

*New rig me vp,
lest wallowing I orewhelme;
Thy Mercy be my Main-mast;
And for Sayles
My Sighs; thy Truth, mytackling;
Faith, my Helme:
My ballast, Loue;
Hope, Anchor that ne're failes:
Then in Heau'ns hauen
calme Peace me arrine,
Where once enharbor'd,
I shall richly thrine.*

D 5

Woes

*Woes me! how long ha's
 Pride besotted me?
 Proposing to dim Reason
 my good parts,
 My nimble Wit,
 my quicke procliuitie
 To Apprehension;
 and in high desarts
 How many stood beneath me:
 I (vaine foole)
 Thus fob'd by Satans sleights,
 ore-slipt my Soule:*

*Who in darke Error
 downe embodied lies,
 Blacke as the Star-lesse Night;
 and hideously
 Impuritie with rustie wings
 crosse flies
 Betwixt the Sunne of
 Righteousnesse and me;
 Whilst*

*Whil'st (Bat-like) beats my Soule
her leather sayles
Gainst the soft Ayre;
and rising, fals and failes.*

*Must I for each
unfyllabled close Thought
Render account?
O wit fi'lde Conference!
Cal'd in is thy protection then,
deare bought:
How was my brow
o'rehatcht with Impudence?
To let whole worlds of words
my cheekes vp-swell,
The least of whom
would ding me downe to Hell.*

*O wretched Impes
then of mans impious race!*

Who'l

*Who'l breath out Blasphemies
to make a Iest;
And call wit flashing
the sole punctuall grace
Of genuine knowledge:
But amongst the rest,
Iudge in what case
are those wit-hucksters in,
That hourelly practife
this soule sinking sinne?*

*O may my tongue
be euer rinnetted
Fast to my roofe,
but when it speakes Gods praise:
May not one vocall found
by breath be fed,
But when it carols out
celestiall Layes;
Let not one tone
through my tongues hatches flye,
But*

*But what beares with't
heau'ns glories harmonie.*

*Helpe (Lord of power) my
feeble-ioynted praiers
To clamber th'azure Mountaines
throwne aboue me;
And keepe a seat for me there
mongst those hairees,
Apportion'd out to such
as truely loue thee:
Admit them in thine cares
a resting roome,
Vntill to thee and them,
my soule shall come.*

*Meane while, moyst ey'd
Repentance here below
Shall, Inmate wise be
Tenant to my minde:*

For

*For Prayers, without true
 Penitence, doe show,
 " Like meats unseason'd,
 or like Bils unsign'd;
 " Or corne on tops of
 Cottages that growes,
 " Which (vselesse) no man
 either reapes or sowes.*

*O how my Soule's surpriz'd
 with shallow feares?
 When, thinking to leane on
 Lifes broken staffe;
 And counting to mine age
 large summes of yeares,
 I heare the sweet
 and sacred Psalmograph,
 Compare Life to a Flowre,
 a Puffe, a Span;
 Who's Monarch now,
 next minute's not a Man.*

Must

*Must I needs dye?
 why surfet I on Pleasure?
 Must I needs dye?
 why swim I in Delight?
 Must I needs dye?
 why squint I after Treasure?
 Must I needs dye?
 why liue I not aright?
 Must I needs dye?
 why liue I then in sin?
 Thrice better for me
 I had neuer bin.*

*Fountaine of breathing Dust?
 such grace me giue,
 That I in life,
 prepare in dust to lye;
 Let me be dying still
 whiles I doe liue;
 That I may blisfull liue,
 when I shall dye:*

For

*For in Christs Schoole
this Paradox learne I;
Who dies before he dies,
shall neuer die.*

*If I must die,
then after must begin
The life of Ioy or
Torment, without end;
The life of Torment
purchas'd is by sinne;
The life of Ioy, by life
that learnes t'amend:
Why should I then prophane,
sweare, curse, lust, lie,
If I but thinke on this;
That I must die?*

*Why should I quaffe
to more then Nature can?*

Sith

*Sith more drinke I gaine
more losse is mine:
For may I not be tearm'd
a bestiall man,
To drowne my Reason
in a cup of wine?
Yea tenfold worse:
Thus monster made at least:
God made me Man,
I make my selfe a Beast.*

*How swelt I with hard tranell
through the Dale
That leads to Prophanations
irkesome cell?
But freeze, by softly
pacing vp the skale,
Where burning zeale,
and her bright sisters dwell:
Thus sweat I in the shadow,
shake i' th shine,
And*

*And by free choice,
from good to ill decline.*

*Sweet Saviour cleanse
my leprous loathsome soule
In that depurpled Fount,
which forth thy side
Gurgling, did twixt two
Lilly-mountaines roule,
To rinse Mans tainted Race,
Sin-foyliside:*

*Wash it more white
then the triumphant Swan,
That rides o' th siluer brest
of Eridan.*

*Suffer my prayers
harmony to rise
Into thine cares,
while th' Angels beare a part:*

Accept

*Accept my Sighs,
as smelling Sacrifice,
Sent from the Altar
of my bleeding heart;
Vp to thy nostrils, sweet
as th' Oyle of Aaron,
Or th' odoriferous Rose
of flowrie Sharon.*

*The Hart ne're long'd more
for the purling brookes;
Nor did the lustfull Goate
with more pursuit,
After the blossom'd
Tritifolie looke,
Then do's my panting Soule,
t' enioy the fruit
Of thy Life-water;
which if I attaine
To taste of once,
I ne're shall thirst againe,
Euen*

*Euen as the chapped ground
in Summers heat,
Cals to the clouds,
and gapes at euery showre:
Whose thirstie Casma's
greedily intreat,
As tho they would
th' whole house of heau'n deuour;
So do's my riuen Soule,
beparcht with sin,
Yawne wide, to let
moyst drops of Mercie in.*

Earths

*Earths vanitie.*

V*Anitie of vanities, and
all is but vanitie, faith
the wifest Preacher
that euer wrote: One generation
passeth, and another commeth, and
all is but vexation of spirit.
Which diuine theorem, that
we may the better perceiue, let
vs fet our selues to the serious
meditation of it: for the more
we search, the more we shall see
all things to be vanity, nothing
constant, nothing for our eter-
nall*

nall good, but our foules saluation. Mans life on earth doth no fooner begin, but his end approacheth, his death hasteneth. Some come vpon the stage of this world but to haue a breathing, and are presently gone: others stay a while longer, it may be a day, perhaps a weeke, perhaps a month, peradventure a yeare, or it may be some few yeares: but alas! the longer they stay, the greater their griefe, care, feare, and anxietie of minde. Euen in the infancie of age man is oft times left as *Moses* sometime was, in the flouds of misery; but as age increaseth, sorrow increaseth, because sinne increaseth: when youth runnes most at randome,
and

and thinketh it selfe most safe, it is then hemm'd in with greatest dangers; then the rash-foole-hardy minde of man hurrieth him headlong to hell, except the irresistibile power of Gods preuenting grace doth speedily stay him; then his wits are euen intoxicated with a frenzie of iniquity, and wholly bent vpon riotousnesse, rashnesse, luxury, iollitie, superfluity and excesse in carnall pleasures. Hee then deuoteth his time, and addictheth himselfe to all manner of euill, drinking, dancing, reuelling, swaggering, fwearing, whoring, gaming, quarelling, fighting; and in the meane while neuer thinkes on heauen, nor feareth hell. His
head

head is fraught with vanities, his heart with fallacies, whereby his soule is brought into a labyrinth of inextricable miseries. So great is the temerity of his vnaduised minde, that no consideration of Gods iudgements, either past, or present, or to come, can set a stop to his wickednesse. His youthfulness dampes at no bogges, quagmires, hils, or mountaines; but wingeth him ouer all impediments, mounts him ouer all motives that might way-lay his finnes. He sticks not to offend his maker, to recrucifie his redeemer, to resist (shall I say his sanctifier, no, but) the Spirit whom God hath giuen to be his sanctifier: and if hee so carry him-

himfelfe toward thefe, no mer-
uaile that he derideth his Tutor,
fcornes the Minifter (like the
little children that mock'd *Eli-
sha*) oppreffeth his poore bro-
ther (as *Pharaoh* did the *Ifrae-
lites*;) fpareth not Infants (no
more then *Herod* did) regardeth
not parents (no more then *Ho-
phin* and *Phinius* did.) Let the
mother direct him, the father
correct him, his ancients in-
ftruct him, alas! all is in vaine:
youth makes men head-ftong,
felfe-conceited, and proud, fo
that they fwell with an ouer-
weening opinion of their owne
worth; they thinke themfelues
the onely wits of the time, the
onely men of the world, more
fit to teach others then to learn
E them

Pfa. 2, 2, 3.

*Nequities
vite non
finit esse
scnem.*

themselves, more able to giue then to take aduice. If they goe on a while in their lewd courses without the restraining and renewing Grace of God, they get a habit of euill, are hardened through the custome of sinne, none may resist them, none compare with them, no law of God or man can restraine them; *They take counsel together against the Lord, and against his annointed, saying, Let vs breake their bands asunder, and cast away their cords from vs.* Whereupon oftentimes (the ripenessse of sinne being hastened by outragioufnessse of sinning) God suddenly cuts them off, in their intemperancy, luxury, quarrels, and disorders; which shewes their vainnesse

vainnesse to be meere vanity.
Suppose they grow as great as
Tamberlaine, yet a Gunne, Pike
Arrow; nay, a Fly, Flea, or Gnat;
a dram, nay, a drop of poyson,
proues them to be vaine men:
one of these filly creatures may
send him presently to his crea-
tour to receiue his final doome.
Yet alas! what doe these most
minde? The bum-basted filken
Gallants of our time, that come
forth like a May morning, deck-
ed with all the glory of Art; the
Epicurean Cormerants, the guf-
ling and tipling toffe-pots, the
dainty painting Dames, the de-
licate mincing Ladies, the
sweet-singing Syrens, the dan-
cing Damfels, the finicall
youths, the couzening Shop-
E 2 keeper,

keeper, the crafty Crafts-man:
I say, what doe all these, but set
their minds vpon vanitie? vpon
glory, honour, pride, droffe,
and such like trash, which
weighed in the ballance of the
Sanctuary proue lighter then
vanity? Doe we not sometime
see more spent vpon one suite in
Law then would keepe a poore
Country towne with the inhabitants
for a whole yeare? See
wee not more spent vpon one
suite of apparell, for one proud
carkasse, then would build a
Free-schoole? So that the
cloathes on many a Gallants
backe exceeds his Rent-day.
See we not more spent vpon a
Feast to fatisfie the curiosity of
a few, then would fatisfie the
necessity

necessity of a hundred poore wretches almost famished to death? See wee not more drunke in a Tauerne at one sitting by a small company, then would serue a troope of sturdy Souldiers in the field? Many goe daily to the Tauern, where they sticke not to spend their twelue pence, who would grudge to giue one penny, nay, one farthing to a hungry begger. Againe, is there not now more spent vpon a Ladies feather, then would pay a meane mans tythes? Is there not more spent vpon one paire of sleeues then would cloath fixe bodies? and more spent at a Whitfunale, then would keepe the poore of the Parish for a yeare? Haue

E 3

we

wee not amongst our Gentry, some of the female sexe, who will spend more vpon a Glasse and a pot of complexion, then they will giue a whole yeare at their gate? they must be menders of that which God makes, makers of that which God marres, turning themselues (like the Camelion) into all shapes, though neuer so grisly and vgly; and being neuer well till they be most ill, neuer (as they conceit) in fashion, till indeede they be out of all fashion. If this be not a vanity of vanities, who can tell what is vanity? Euery man is an eye-witnesse of this vanity, the more is the pittie that it should be so common: your Lady, the Merchants wife, the

the trades mans wife, nay, all of all forts are a degree aboue their estate. Your Gallant is no man, vnlesse his haire be of the womans fashion, dangling and wauing ouer his shoulders; your woman no body, except (contrary to the modesty of her sexe) shee be halfe (at least) of the mans fashion: shee jets, she cuts, she rides, shee sweares, she games, shee smoakes, shee drinkes, and what not that is euill? She is in the vniuerfall portraiture of her behauiour, as well as in her accoutrements, more then halfe a man; the man on the other side, no lesse womanish. Wee may well admire and exclaime with the Poet, *O tempora! O mores! O the times!*

E 4

O

O the manners of these times!
O quantum est in rebus mane! O
how great a nothing is there in
all things! What a vanity of va-
nity hath ouerspread the age we
liue in? Were our forefathers
now aliue to be spectators of
this vanity, it would strike them
into amazement. In their dayes
the Pike, the Speare, the Sword,
the Bowe, the Arrow, Musket
and Calieuer, with the warlike
Horse, were the obiect of exer-
cise and recreation: Now the
Pot, the Pipe, Dice and Cards,
and such like vanities, indeede
worfe then the quintescence of
the extreamest vanity. We are
now all for ease, wee must lye
soft, fare deliciously, goe fump-
tuously, drinke Wine in bowles,
carowse

carowfe healths, till health be quite drunke away; nay, wee must kneele to our drinke, when we will not kneele to him that gaue vs our drinke; we doe homage to that which takes away the vse of our legges, nay, of our braines, our hearts, wits, fence, reason, when we refuse homage to him that gaue vs all these. O vaine man that dost thus forget thy God, and abuse thy selfe! why dost thou thus suffer thy selfe to be swallowed vp in the gulfe of vanity, which hath no bottome but misery? Why suffereft thou the Diuell thus to take thee on the hip, that he may cast thee downe into the Abisse of hell? Art thou so bewitched with that which will

E 5

haue

haue an end, a sudden end, a wretched end? Thy hony will proue Gall in the end, and thy Wine Vinegar. In these faire rofes of vanity the Diuell hides his pins, that fhall pricke thee, when thou lookeft to be refreshed with their fweet fmels. These vanities wee purchase at no eafie rate; it is with the procurement of punishment, and losse of happineffe: As the bi d that accepts of the Fowle's meat buyes it full dearely, with the losse of her owne life: fo when we accept these vanities from the Diuell, it is with the losse of better things, in price aboue the whole world. In these contracts with Satan, we make *Eſau's* penniworth, fell heauen
for



for a meffe of pottage; *Claucus* exchange, Gold for Copper. Now thou art pompering thy corruptible flesh; but let pale death step in, and clap thee on the shoulder, wher's thy mirth, wher's thy felicity? thy voluptuous vanity doth presently expire. There is a banquet set before thee, in which are all varieties of delicacies, but alas! eue-ry one poysoned: darest thou touch or taste any one of them? by sin thou poysonest all those outward blessings of God, which in themselues are wholesome and good: and wilt thou ingurgitate that which is poyson to thy foule? Tell me when all is done, two or three hundred yeares hence, what thou wilt be
the

the better for all thy dainties,
more then the poore man that
neuer tasted them? Nay, how
much better in the day of triall,
and at the houre of death? Then
all thy pride, pompe, and plea-
sure shall be turned into squa-
led deformity, & irrecoverable
calamity; then vanity shewes it
felfe in the proper colours, then
death, and knell, and hell doe all
conspire to aggrauate thy for-
row; yea, then hell begins to
come to thee before thou come
to it; thy eyes sleepe not, thy
fenses rest not, thy perplexed
heart burnes within thee, thy
wounded conscience bleeds
within thee; thou seeft nothing
but terror, thou feeleft nothing
but horror; thou thinkest thy
felfe

self to be haunted with sprights, ghosts, and hellish furies, stinging thee with Adders, pursuing thee with Torches and fire-brand. That saying of the Heathen man is then, if not before, verified: *Suæ quemque exagitant furæ*; every man is tormented with his owne fury, which is his conscience. Besides thy wife, children, or other friends (to the exasperating of thy grieve) doe stand about thee weeping, as loath to part from thee: whereas thy sinnes follow thee, and will follow thee, doe what thou canst; hell gapes before thee with a wide mouth as ready to deuoure thee, destruction on both sides attends thee: backe thou canst not goe, for a dead

dead corps followes thee fo neere that thou canst not part from it, it is tied vnto thee with an indiffolueable knot; besides, conscience followes thee, and cries out againſt thee, and will not leaue thee; continually it preſents thee with the dreadfull ſpectacle of thy doleful and wo-full finnes. If this were now ſeriously conſidered, how would it make thy heart to ake with grieuing, thy eyes to ſwell with weeping, thy hands to be alwayes lifted vp, thy knees euer bended? How wouldeſt thou ſtrive to ſubdue thy fleſh to the ſpirit, ſenſuality to reaſon, reaſon to faith, and faith to the ſervice of God? But thou doſt not now conſider this, that thy finne is ſo
faſt

fast linkt to thy conscience, that at the last (albeit not before) it will pull and hale thee, and rack and prick thy conscience, which will accuse, conuict, & condemn thee: all thy vanities, all thy iniquities, will then pursue thee like so many furious ghosts. Then *ex ore tuo*, out of thy own mouth shalt thou be iudged, thou euill seruant: thy owne mouth shall confesse that thou hast followed nothing but vanity: What a vanity was it for me to make earth my heauen, and so to admire & euen adore this earth, that it is a hell to forsake it? What a wofull bargain haue I made to sell my foule for vanity? I was borne in vanity, I haue liued in vanity, and it is
my

my feare that I shall dye in vanity. Oh how grieve followeth grieve? my heart is terrified, my thoughts hurried, my conscience tortured, I fry in anguish, I freeze in paine, I stand agast and know not which way to turne me: my friends must forsake me, my foes will deride me, my earthly ioyes and comforts (I should call them vanities) haue betraid me. Indeede my friends may goe with me to the graue, but there they must leaue me; my riches, pleasures, and such like vanities vanish before; but my finnes and conscience will neuer leaue me; the diuell will still pursue me: hee that tempts me now to sinne, will then torment me for sinning
vntill

untill I cry out with *Cain, My punishment is greater then I can beare. A horse is but a vaine thing to saue a man*, said the sweet finger of *Israel*: so say I, all earthly things are too vaine to saue a man, to make him blessed, I appeale to the conscience of euery man, if thou hast tried the pleasures of vanity (and who hath not?) whether thou maist not take vp the words of Saint *Paul, What fruit haue I of those things, whereof I am now ashamed?* Shame, and grieffe, and guilt, and punishment are the fruit of vanity: enough I thinke to rend our hearts from affecting of it. Thinke vpon this thou that art in the trace of vanity, that thou maist make a retreat;
loose

Rom. 6.
12.

loofe no more time herein (for thou haft already loft too much) *redeeme the time, becaufe the dayes are euill*; and why are they euill, but becaufe they are vaine? Whatfoeuer is without the circumference of euill, is aboute the fphere of vanity. Refolue therefore with thy felfe that all things earthly, worldly, carnall, finfull, are vaine: *the fafhion of this world paffeth away*, faith the Apofle, *1 Cor. 7. 3.* *The fafhion*, τὸ σχῆμα, a word very emphaticall: it fignifies firft an accidentall and externall figure without fubftance; fecondly, the habit, vefture or cloathing of a thing. Saint *Paul* vfeth this word to debase the world, by intimating vnto vs, that

that the world is *cloathed with a vesture*, that is, wearing and waisting, the *fashion* of it lasteth but for a time, it is ready euery houre to put on a *new fashion*: againe, by intimating vnto vs, that the world is *without any substantiall forme*, like vnto *shewes and shadowes*, that vanish in the representation. Saint *Luke* cals all *Agrippa's pompe* but a *fancie*: *David* cals the yeares of a man but a *tale*, *Psal. 90. 9. We spend our yeares as a tale that is told.* As a tale, nay, as a thought (for so much the originall word doth import) and how many thoughts may a man haue in an houre? Nothing is more changable then a *vesture*, nothing more fugitiue then a *shadow*,
nothing

nothing more fickle then a *fancie*, nothing more swift then *thought*. What a disproportion therefore is it for the immortall soule of a man to be fastened vnto things which are of such a variable nature? What a folly for vs to preferre those which are but momentary (for so I may more truely cal them then temporall) vnto those things which are indeede eternall? Glasses are in great vse amongst vs, yet because of their brittlenesse who esteemes them precious? We smell to flowers, because they are sweet; but because they are fading, we regard them thereafter. It were well if we would deale thus with all other vanities, *viz.* regard them as they are

are: vse the creatures we may, but not abuse them; serue our selues of them, but not serue them; inioy them, but not ouer-iou in them.

Now becaufe examples are are very effectuall, whether we vse them by way of dehortation, or whether by way of exhortation, let me propound one or two in this matter whereof I am treating, that by them thou maist be beaten off from the vanities and iniquities of this present euill world. When *Alexander* in the height of his glory kept* a Parliament of the whole world, himselfe was summoned by death to appeare in another world. It was a wonderfull president of the vanity and variety

*Conuen-
tum ter-
rarum
orbis.*

<i>Iustin</i> 1. 2.	riety of humane condition (saith the Historian) to see mighty <i>Zerxes</i> flote and flye away in a small vessell, who before wanted Sea-roome for his Ships. When
Dan. 5.	<i>Belshazzar</i> was laughing and quaffing with his Princes and Concubines, carowing healths in the sacred Vessels; deaths secretery, the hand-writing on the wall, told him he was weighed in the ballance, and his Kingdome was finished. And before him his father <i>Nebuchadnezzar</i> (at that time the greatest Monarch in the world) as he was strouting in his Galleries, and boasting of his owne power and honour, a voyce from heauen told him that his Kingdome was departed from him, that he
Dan. 4.	should

should be driuen from amongst men, that he should haue his dwelling with the Beasts of the field, &c. And the sentence was fulfilled on him the same houre.

So *Zedekiah* was a liuely spectacle of this worlds vanity and misery, who of a potent King became a miserable captiue, saw his children slaine before his face, after that had his eyes put out, and died miserably in prison. I had almost forgotten *Salomon*, the wisest King that euer was, hauing giuen himselfe to take pleasure in pleasant things, hauing made great workes, built goodly Houses, planted Vineyards, Gardens, and Orchards, and planted in them trees of all fruit, & hauing gathered siluer and

2 Kin. 25

Ecc. 2.

Eccl. 1. 2.

and gold, and the chiefe treasures of Kings and Prouinces, being now full of wisedome, and schooled with experience, he is licensed to giue his sentence of the whole world, and euery man knowes what his censure was: *Vanity of vanities, vanity of vanities, all is vanity.* This wise King trauelled all the world ouer, and the further he went the more vanity he did see, and the neerer he looked, the greater it seemed, till at last he could see nothing but vanity. Wouldst thou know what is to be seene, or heard, or had in this vast Vniuerse? *Vanity* saith *Salomon*, yea *vanity of vanities*; and what else? *Vanity of vanities.* And what else?
All

All is vanity. Nothing beneath the Moone that hath not a tincture of vanity. Nay, the Moone it self, the Sunne, all the Planets, all the Starres, the whole body of the Heauens, is become subiect to Vanitie. The creature is subiect vnto Vanity, faith the Apostle, *Rom. 8. 20.* that is, the whole frame of the world, consisting of the cœlestiall and elementary region, the visible heauens with all their goodly furniture of Starres and of cœlestiall bodies, and the earth with her ornaments, and the other elements. *The heauens shall perish, and they shall waxe old as doth a garment, and the Lord shall change them as a vesture, and they shall be changed.* As a garment

Psal. 102.
26.

F

the

the older it waxeth, the lesse comely it is, the lesse able to warme him that weares it: so the materiall heauens by continuance of yeares decrease in beauty and vertue. The neerer the Sunne drawes to the end of his daily course, the lesse is his strength; in the euening we feele the Sunne to decay in his heat, and he waxeth alway the weaker. Now if those superiour bodies, then much more things inferiour and sublunary, are included within the compasse of vanity.

But it was my purpose, when I first set vpon this subiect, so ample and large, to be so much the more short: euery vnderstanding can of it selfe discourse,

discourfe, where fuch plenty of matter is offered. I haue therefore (according to the modell of that gift which God hath giuen me) contriued a great picture in a little ring, fet forth the great vanity of this world in a little Map.

Let vs now learne the leffon of Saint *Iohn*, the beloued Difciple of Chrift, who wrote fo much of loue, doth yet dehorte vs from louing the world, 1 *Ioh.* 2. 15. *Loue not the world, neither the things that are in the world.* Why not the world? for three reafons: 1. *If any man loue the world, the loue of the father is not in him.* 2. *All that is in the world, the luft of the flefh, the luft of the eyes, and the pride of life, is not*
F 2 of

of the father, but is of the world.
 3. *The World passeth away, and the lust thereof:* that is, it is vaine and vanishing, yea in the abstract Vanity. For these reasons we must not suffer our hearts to cleave to the best things in the world, as if happinesse were to be found in them. Follow the counsell of the holy Ghost, *1 Cor. 7. 31.* Use this world as though thou used it not, for the fashion of this world goeth away. Use the things of this world as helps to thee in thy trauell to heauen-ward, but let them not steale away thy heart from better things, from God, and Christ, and heauen, and peace of conscience, and ioy in the holy Ghost: these must delight

light the heart of a Christian, who was *redeemed, not with corruptible things, as silver and gold, but with the precious bloud* of Iesus Christ, in comparifon of whom all the things of the world must seeme losse and drosse, and dung, and whatfoeuer is most despitable in the eyes of man. *If riches increase, set not thy heart vpon them:* no treasure, no pleasure, no honor, nor gold, nor plate, nor iewels, nor house, nor land, nor appa-
rell, nor friends, must steale away thy heart. We must be affected to these things, as *Theodoricke* the good King of *Aquitaine* was with his play;* *In good casts he was silent, in ill merrry, in neither angry, in both a*
F 3 *Philosopher,*

1 Pet. 1.
19.

Pf. 62. 10.

*In bonis
iactibus
tacet, in
malis ri-
det, in vi-
tri/que
Philoso-
phatur.*

Philosopher, or a wise man. We must not make these a rivall unto God, we must not leane vpon these by our confidence: for they are a reed that shall quickly breake, and the shiuers will run into our hand.

Death is the most terrible of all things that are terrible, said the Philosopher *Aristotle*: it is terrible both to man and beast, but most terrible to a wicked man that is worse then a beast, when he remembers his sinfull life past, the complexion of his flesh, the paleness of his face, the dissolution of his members, the rottenness of his bones, the obscurity of his grave, the solitariness of his sepulcher, the gnawing of worms, and the like

like. But alas (albeit these are terrible, yet) these are nothing without the consideration of sin, which is the sting of death, the strength, and victory of the graue. Thinke vpon thy sinnes, whereof thou art guilty, and for which thou must dye, as the condemned malefactor that after sentence pronounced, is hurried to the fatall place of execution, to suffer deserued punishment. Remember, yea againe and againe. I say, remember, how miserably, how violently, how sodainly, others haue suffered death, that were guilty of those sins which are more predominant in thee then they were in them. Art thou a thiefe? which thou maist be, though

F 4

thou

<p>1 Sam. 3.</p> <p>Num. 25. 8.</p>	<p>thou wert neuer attached for theft by the lawes of men; for couetousnesse is a Pick-purse before God: read and remember how <i>Achan</i> dyed, <i>Iosh.</i> 7. Art thou a whoremaster? which thou maist be as well in thy minde as in thy body: then read and remember how <i>Hophni</i> and <i>Phineas</i> dyed, how <i>Zimri</i> and <i>Cosbi</i> were slain in the very act of their vncleannesse. And <i>Iezabel</i> an impudent strumpet dyed a fodaine and shamefull death. Art thou a blasphemous swearer that dost rend & grinde the sacred name of God betweene thy teeth? Remember him vnder the Law that was stoned to death for his blasphemy. Art thou an Idolatrous impe</p>
-------------------------------------	---

impe of the Popish Church, that doſt leaue our Lord to worſhip our Lady, and giue that honour to Saints, nay, to ſtockes and ſtones, which is proper to God alone? call to minde how *Sen-nacharib* was ſlaine in the midſt of his Idolatry. Art thou an intemperate drunkard, that doſt ſacrifice thy time and ſtate, nay, foule and body vnto *Bacchus*, riſing early to drinke ſtrong drinke, and fitting vp late till Wine inflame thee? thinke vpon *Belſhazzar* that was ſlaine in the midſt of his cups, whiſt he was drinking in that Wine, which the ſwords of his inſulting enemies drew out of him together with his lateſt blood. Art thou a couetous Vſurer,

Iſ. 37. vlt.

Dan. 5. vlt.

F 5 that

Luk. 12.

that doſt let out thy mony to men, thy time to Mamon, and thy foule to Satan, that like a common Hackney jade wilt not beare thy debtors one houre paſt thy day? or art thou a gripping oppreſſor, that doſt racke thy poore tenants, and exact vpon thy neighbour, to gaine a little tranſitory traſh? Remember *Nabal*, and remember that Miſer in the Goſpell, who being aſleep in ſecurity, and dreaming of enlarged barns and plentifull harueſts, was ſodainly bereft of all, and being awaked vpon the hearing of his Soule-knell perceiued himſelf to be for euer wretched. Conſider whether theſe and the like finners, that haue made their ſouls the ſlaues
of

of vanity, haue not in the end made themselues the slaues of misery. Haue they prospered, or haue they perished? if they haue prospered, then follow them; if perished (as indeede they haue) then in the feare of God retire out of their paths, lest thou be speedily cut off, hauing no information of the danger, till thy owne eyes amazed with the sodainnes behold it in the shape of ineuitable damnation. Be thou warned by their examples; for God hath punished sinne in them, to preuent sinne in thee: *Vt exempla sint omnium, tormenta paucorum*; that the torments of some few may be terrouers vnto all: like as thunderbolts fall

(Pau-

Cyprian
ser. 5. de
Laps.

(*Paucorum periculo, sed omnium metu*) to the hurt but of few, though not without the horror of all. That ship which sees another ship sinke before her, lookes about her, puls downe her saile, turneth her course, and escapes the sands, which else would swallow her vp as they done the other. When the earth swallowed vp *Corah* and his confederates, all *Israel* that were round about them, fled at the cry of them, for they said, *Lest the earth swallow vs vp also, Num. 16. 34.* The Bird will not light on the lime-bush, nor into the net, if she see another insnared before her; the Horfe will not follow another, whom he sees to sticke fast in
the

the mire: oh be not lesse wife
 then bird or beast, nor more
 brutish then Horfe and Mule
 that hath no vnderstanding. If
 thou seeft another fall into the
 fire, thou wilt not willingly fol-
 low him; then follow not finners
 to the fire of hell, lest thou be
 constrained at last, when it shall
 be too late, to bewaile thy fol-
 ly: to cry out with those that
 haue mispent their time in va-
 nity, Oh that now I might dye
 the death of the righteous! oh
 that I might not dye at all! oh
 that I might feele in my consci-
 ence the least hope of pardon,
 which is as vnpossible as to vn-
 lade all the water in the vast
 Ocean with a spoone! Oh that
 God would giue mee the least
 dram

Thus *Francis Spiera*
 cried out,
 after he
 had renou-
 ced the
 profession
 o true
 pietie, for
 the posses-
 sion of
 earths va-
 nity.

Reu. 22.

dram of grace, which is as impossible as for the least graine of Mustardseed to fill the whole earth! preuent this betimes, which thou maist doe, by abandoning the vanity of the world; and so liue, that wherefoeuer or howfoeuer thou dyest, whether abroad or at home, by day or by night, sleeping or waking, whether a sodain death or a deliberate death, thou maist willingly commend thy spirit vnto the hands of God as vnto the hands of a faithfull creator; and maist say with the Bride, *Come Lord Iesu, euen so, come Lord Iesu, come quickly*: my heart is prepared to enter into thy rest, receiue me into the armes of thy mercy, entertaine mee into thy owne

owne kingdome, that leauing the vanity of this world, I may with thy glorified Angels and blessed Saints, enioy that euerlasting felicity of a better world, which neuer fhall haue an end.

Adew therefore vain world, with all worldly delights what-foeuer: and now folitary foule begin to take thy folace in better things. And to proue the world vaine, and consequently thy felfe vaine, behold thefe fhapes, read thefe Verfes, and in order open the leaues that are folded vp. Herein, as in a mirrour, behold thy owne eftate, read, and confider what thou readeft, that thou maift know and fee thy owne vanity.

Here

Here thou shalt see what thou wert, what thou art, and what thou shalt be. Dust thou wert, dust thou art, and vnto dust thou shalt returne: dust in thy creation, dust in thy constitution, dust in thy dissolution.

Though



I.

T*Hough long it were since Adam was,
Yet seemes he here to be;
A blessed creature once he was,
Now naked as you see:
Whose wife was cause of all my care,
To say I may be bold:
Turne backe the leaues, and then you may
My picture there behold.*

II.

*To thinke vpon the workes of God,
All worldly men may wonder:
But thinking on thy sinnes O man,
Thy heart may burst asunder:
The sinner fits and sweetly sings,
And so his heart beguiles,*

Till

*Till I come with my bitter stings,
And turne to grieve his smiles.*

III.

*Muse not to gaze upon my shape,
Whose nakednesse you see;
By flattering and deceitfull words,
The Diuell deceiued me:
Let me example be to all,
That once from God doe range:
Turne backe the leaues, and then behold
Another sight as strange.*

IV.

*Had Adam and Eue neuer beene
As there you saw their shape,
I neuer had deceiued them,
Nor they ere made debate:
But turne, behold where both doe stand
And lay the fault on me:
Turne backe the vpper and nether crests,
There each of them you see.*

Here

I. III.

*Here we doe stand in perfect state,
All formed as we were ;
But what the Serpent did by hate,
Shall sodainely appeare :
Then here behold how both doe stand,
And where the fault did lye :
Th' almighty power did so command,
That once we all must dye.*

II. IV.

*See what comes of wicked deed,
As all men well doe know ;
And for the same God hath decreed
That we should live in woe :
The dust it was my daily food,
Vnto it we must turne ;
And darknesse is my chiefe abode,
In sorrow so we mourne.*

Of



Of the punishments
which the Lord threat-
*neth vnto such as liue
a sinfull life.*

ONe of the principall
meanes that our Lord
hath vsed oftentimes
to bridle the hearts of men, and
to draw them vnto the obedi-
ence of his commandements,
hath beene, to set before their
eyes the horrible plagues and
punishments that are prepared
for

for such persons as be rebels
and transgressours of his Law.
For although the hope of the
rewards that are promised vnto
the good in the life to come,
may moue vs very much here-
unto: yet are we commonly
more moued with things that
be irkesome vnto vs, than with
such as be pleasant: euen as we
see by daily experience, that we
are vexed more with an iniury
done vnto vs, than delighted
with any honour; and we are
more troubled with sicknesse,
than comforted with health:
and so by the discommodity of
sicknesse, we come to vnderstand
the commodity of health, as
by a thing so much the bet-
ter perceiued, by how much
more

more it is sensibly felt. Now for this cause did our Lord in times past vse this meane more than any other, as it appeareth most clearely by the writings of the Prophets, which are euery where full of dreadfull sayings and threatnings, wherewith our Lord pretendeth to put a terrour into the hearts of men, and so to bridle and subdue them vnder the obedience of his Law. And for this end he commanded the Prophet *Ieremie*, That he should take a white booke, and write in the same all the threatnings and calamities which hee had reuealed vnto him, euen from the first day he began to talke with him, vntill that present houre, and that he should

should read the same in the presence of all the people, to see if peradventure they would be moved therewith vnto repentance, and to change their former life, to the end, that he might also change the determination of his wrath, which he had purposed to execute vpon them. And the holy Scripture saith, That when the Prophet had done according as he was commanded by almighty God, and had read all those threatenings in the presence of the people, and of the Rulers; there arose such a feare and terrour amongst them, that they were all astonished, and as it were bestraughted of their wits, looking one in anothers face, for the exceeding

exceeding great fear which they had conceiued of those words. This was one of the principall means which almighty God vfed with men in the time of the Law written, and so he did also in the time of the Law of grace: in which, the holy Apostle faith, That as there is reuealed a iustice, whereby God maketh men iust, so is there also reuealed an indignation and wrath, whereby he punisheth the vniust: for which cause, *S. Iohn Baptist* (the glorious forerunner of our Sauour Christ) was sent with this commission and embassage, to preach vnto the world, *That the axe was now put to the root of the tree, and that euery tree that brought not forth good*

good fruit, should be cut downe and cast into the fire. Hee said moreouer, That there was another come into the world, more mighty than hee, that carried in his hand a fanne, to winnow and cleanse therewith his floore, and that he would put vp the corne into his garner, but the chaffe he will burne in a fire that should neuer be quenched. This was the preaching and embassage which the holy fore-runner of our Sauour Iesus Christ brought into the world. And so great was the thunder of these words, and the terrour which entered into mens hearts, so dreadfull, that there ran vnto him of all estates and conditions of men, euen of the very Pharisees and

G Publicans,

Publicans, yea, and Souldiours also (which of all others are wont to be most dissolute, and to haue the least care of their consciences) and each of them demanded for himselfe particularly of that holy man, what he should doe to attaine vnto saluation, and to escape those terrible threatnings which he had denounced vnto them, so great was the feare they had conceived of them.

And this is that (deare Christian brother) which I doe at this present (in the behalfe of Almighty God) deliuer vnto thee, although not with such feruency of spirit and like holinesse of life, yet that which importeth more in this case, with
the

the same truth and certainty; for so much as the faith and Gospell which Saint *Iohn Baptist* then preached, is euen the same now taught.

Now, if thou be desirous to vnderstand in few words, how great the punishment is, that almighty God hath threatned in his holy Scriptures to the wicked, that which may most briefly and most to the purpose be spoken in this matter, is this: That like as the reward of the good is an vniuersall good thing, euen so the punishment of the wicked is an vniuersall euill, which comprehendeth in it al the euils that are. For the better vnderstanding whereof, it is to be noted, That all the euils of this life

G 2

are

are particular euils, and therefore doe not torment all our fences generally, but onely one, or some of them. As taking an example of the diseases of our body; we see, that one hath a disease in his eyes, another in his eares: one is sicke in the heart, another in the stomacke, some other in his head. And so diuers men are diseased in diuers parts of the body, howbeit, in such wise, that none of all these diseases be generally throughout all the members of the body, but particular to some one of them. And yet for all this, we see what grieffe onely one of these diseases may put vs vnto, and how painefull a night the sicke man hath in any one of these

these infirmities, yea, although it be nothing else but a little ach in one tooth. Now let vs put the case, that there were some one man sicke of such an vniuerfall disease, that he had no part of his body, neither any one joynt or sence free from his proper paine, but that at one time and instant hee suffered most exceeding sharpe torment in his head, in his eyes, and eares, in his teeth, and stomack, in his liuer and heart: and to be short, in all the rest of his members and joints of his body, and that he lay after this sort stretching himselfe in his bed, being pained with these greefes and torments, euery member of his body hauing his particular tor-

G 3

ment

ment and griefe: Hee (I say) that should lye thus pained and afflicted, how great torment and griefe of minde and body (thinke ye) should he sustaine? Oh, what thing could any man imagine more miserable, and more worthy of compassion? Surely, if thou shouldest see but a dogge to be so tormented and grieued in the street, his very paines would moue thy heart to take pittie vpon him. Now this is that (my deare Christian brother, if any comparifon may be made betweene them) which is suffered in that most cursed and horrible place of hell, and not onely during for the space of one night, but euerlastingly, for euer and euer. For like as
the

the wicked men haue offended Almighty God with all their members and fences, and haue made armour of them all to serue sinne, euen so will he ordaine, that they shall be there tormented euery one of them with his proper torment.

There shall the wanton vnchaste eyes be tormented with the terrible sight of Diuels: the eares with the confusion of such horrible cries and lamentations which shall there be heard: the nose with the intollerable stinke of that vgly, filthy, and loathsome place: the taste, with a most rauinous hunger and thirst: the touching, and all the members of the body with extreame burning fire. The im-

G 4

ginations

gination shall be tormented by the conceiuing of griefes present: the memory, by calling to minde the pleasures past: the vnderstanding, by considering what benefits are lost, and what endlesse miseries are to come.

This multitude of punishments the holy Scripture signifieth vnto vs, when it saith, *Mat. 15. Psal. 10. That in hell there shall be hunger, thirst, weeping, wailing, gnashing of teeth, swords double edged, spirits created for reuengement, serpents, wormes, scorpions, hammers, wormewood, water of gall, the spirit of tempest,* and other things of like fort. Whereby are signified vnto vs (as in a figure) the multitude and dreadfull terrour
of

of the most horrible torments and paines that be in that curfed place. There fhall be likewise darkneffe inward and outward, both of body and foule, farre more obfcure than the darke-
neffe of *Ægypt*, which was to be felt euen with hands, *Exod.* 20. There fhall be fire alfo, not as this fire here, that tormenteth a little, and fhortly endeth, but fuch a fire as that place requi-
reth, which tormenteth excee-
dingly, and fhall neuer make an end of that tormenting. This being true, what greater won-
der can there be, than that they which beleue and confefle this for truth, fhould liue with fuch
moft ftrange negligence and carelefneffe as they doe? What

G 5

trauell

trauell and paines would not a man willingly take to escape euen one onely day, yea, one houre, the very leaft of these torments? and wherefore doe they not then, to escape the euerlastingneffe of fo great paines and horrible torments, endure fo little a trauell, as to follow the exercife of vertue. Surely, the confideration of this matter were able to make any finfull foule to feare and tremble, in cafe it were deeply regarded.

And if amongst fo great number of paines, there were any manner hope of end or releafe, it would be fome kinde of comfort: but alas it is not fo, for there the gates are faft fhut vp from
all

all expectation of any manner of ease or hope. In all kinde of paines and calamities that be in this world, there is alwayes some gap lying open, whereby the patient may receiue some kind of comfort: sometimes reason, sometimes the weather, sometimes his friends, sometimes the hearing that others are troubled with the very same disease, and sometimes (at the least) the hope of an end may cheare him: onely in these most horrible paines and miseries that be in hell, all the wayes are shut vp in such fort, and all the hauens of comfort so imbarred, that the miserable finner cannot hope for remedy on any side, neither of heauen, nor of earth,
neither



neither of the time past, or present, or of the time to come, or of any other meanes. The damned foules thinke, that all men are shooting darts at them, and that all creatures haue conspired against them, & that euen they themselues are cruell against themselues. This is that distresse whereof the finners doe lament by the Prophet, saying: *The sorrowes of hell haue compassed me round about, and the snares of death haue besieged me:* For on which side soeuer they looke or turne their eyes, they doe continually behold occasions of sorrow and grieffe, and none at all of any ease or comfort. The wise Virgins (saith the Euangelist) *that stood ready prepared at the*

the gate of the Bridegrome, entred in, and the gate was forthwith locked fast. O locking euerlasting, O enclofure immortal, O gate of all goodnesse, which shal neuer any more be opened againe. As if he had said more plainly, the gate of pardon, of mercy, of comfort, of grace, of intercession, of hope, and of all other goodnesse, is shut vp for euer and euer. Six dayes and no more was Manna to be gathered, but the seuenth day, which was the Sabbath day was there none to be found: and therefore shall he fast for euer, that hath not in due time made his prouision aforehand. The sluggard (saith the wise man) will not till his ground for feare

feare of cold, and therefore shall he beg his bread in summer, and no man shall giue him to eat. And in another place he saith: *He that gathereth in summer, is a wise sonne, but he that giueth himselfe to sleeping at that season, is the sonne of confusion.* For what confusion can be greater then that which that miserable couetous rich man suffereth, who with a few crums of bread that fell from his table, might haue purchafed to himselfe abundance of euerlasting felicitie, and glory in the kingdome of heauen? But because he would not giue so small a thing, he came to such an extreame necessity that he begged (yea, and shall for euer beg in vaine) one-ly

ly one drop of water, and shall neuer obtaine it. Who is not moued with that request of that vnfortunate damned person, who cried, *O father Abraham haue compassion on me, and send downe Lazarus vnto me, that he may dip the tip of his finger in water, and touch my tongue, for these horrible flames doe torment me exceedingly.* What smaller request could there be desired than this? He durst not request so much as one cup of water, neither that *Lazarus* should put his whole hand into the water, nor yet (which is more to be wondered at) did he request so much as the whole finger, but onely the tip of it, that it might but touch his tongue; and yet
euen

euen this alone would not be granted vnto him. Whereby thou maiest perceiue, how fast the gate of all consolation is shut vp, and how vniuersall that interdict and excommunication is, that is there laid vpon the damned, sith this rich Glutton could not obtaine so much as this small request. So that wherefoeuer the damned persons doe turne their eyes, and on which side foeuer they stretch their hands, they shall not finde any manner of comfort, be it neuer so small. And as he that is in the Sea choaked, and almost drowned vnder the water, not finding any stay whereupon to set his foot, stretcheth forth his hands oftentimes

times on euery side in vain (because all that he graspeth after, is thin and liquid water, which deceiues him) euen so shall it fare with the damned persons, when they shall be drowned in that deepe Sea of so many miseries, where they shall strue and struggle alwaies with death, without finding any succour or place of stay, whereupon they may rest themselues. Now this is one of the greatest paines wherewith they be tormented in that cursed place: for if these torments should haue their continuance limited but for a certaine time, though it were for a thousand, yea, a hundred thousand millions of yeares, yet euen this would be some little comfort

fort vnto them, for nothing is perfectly great, in case it haue an end: But alas, they haue not so much as this poore and miserable comfort: but contrariwise, their paines are equall in continuance with the eternity of almighty God, and the lasting of their misery with the eternity of Gods glory. As long as almighty God shall liue, so long shall they dye: and when almighty God shall cease to be God, then shall they also cease to be as they are. O deadly life, O immortall death! I know not whether I may truely tearme thee, either life or death: for if thou be life, why dost thou kil? And if thou be death, why dost thou endure? Wherefore
I

I will call thee neither the one, nor the other, for so much as in both of them there is contained something that is good: as in life there is rest, and in death there is an end (which is a great comfort to the afflicted) but thou hast neither rest nor end. What art thou then? Marry, thou art the worst of life, and the worst of death; for of death thou hast the torment, without any end, and of life thou hast the continuance without any rest. O bitter composition, O vnfaury purgation of our Lords cup! of the which, all the finners of the earth shall drinke their part.

Now in this continuance in this eternity, I would wish that
thou

thou (my deare Christian brother) wouldst fixe the eyes of thy confideration a little while: and that as the cleane beaft cheweth the cud, euen fo thou wouldest weigh this point within thy felfe with great deliberation. And to the intent thou maieft doe it the better, confider a little the paines that a ficke man abideth in one euill night, eſpecially if he be vexed with any vehement griefe, or ſharpe diſeaſe. Marke how oft he tumbleth and toſſeth in his bed, what diſquietneſſe he hath, how long & tedious one night ſeemeth vnto him, how duely he counteth all the houres of the clocke, and how long he deemeth each houre of them to be,

be, how he passeth the time in wishing for the dawning of the day; which notwithstanding, is like to helpe him little towards the curing of his disease. If this then be accounted so great a torment, what torment shall that be (thinke you) in that euerlasting night in hell, which hath no morning, nor so much as any hope of any dawning of the day: O darknesse most obscure! O night euerlasting! O night accursed euen by the mouth of almighty God and all his Saints! That one shall wish for light, and shall neuer see it, neither shall the brightnessse of the morning arise any more. Consider then what a kinde of torment shall that be,
to

to liue euerlastingly in such a night as this is, lying not in a soft bed (as the sicke man doth) but in a hot burning furnace, forming out such terrible raging flames. What shoulders shall be able to abide those horrible heats. If it seeme to vs as a thing intollerable to haue onely some part of our feet standing vpon a pan of burning coales, for the space of repeating the Lords prayer, What shall it be (thinke you) to stand body and soule burning in the midst of those euerlasting hot raging fires in hell, in comparison of which, the fires of this world are but painted fires. Is there any wit or iudgement in this world? Haue men their right fences?
doe

doe they vnderstand what these words import? or are they peradventure perfwaded, that these are onely the fables of Poets? or doe they thinke, that this appertaineth not to them, or else that it was onely ment for others? None of all this can they say, for so much as our faith affureth vs most certainly herein. And our Sauour Christ himselfe, who is euerlasting truth, crieth out in his Gospell, saying, *Heauen and earth shall faile, but my word shall not faile.*

Of this misery there followeth another as great as it, which is, that the paines are alwayes continuing in one like degree, without any manner of intermission, or decreasing. All manner

ner of things that are vnder the cope of heauen, doe moue and turn round about with the same heauen, and doe neuer stand stil at one state or being, but are continually either ascending or descending. The sea and the riuers haue their ebbing and flowing, the times, the ages, and the mutable fortune of men, and of kingdomes, are euermore in continuall motion. There is no feauer so feruent, that doth not decline, neither grieve so sharp, but that after it is much augmented, it doth forthwith decrease. To be short, all the tribulations and miseries are by little and little worne away with time, and as the common saying is, *Nothing is sooner dried*
up

vp than teares. Onely that paine in hell is alwayes greene, onely that feauer neuer decreafeth, onely that extremity of heat knoweth not what is either eue-ning or morning. In the time of *Noahs* flood, almighty God rained forty dayes and forty nights, continually without ceasing vpon the earth, and this fufficed to drowne the whole world. But in that place of torment in hell, there fhall raine euerlafting vengeance, and darts of furie vpon that curfed land, without euer ceasing fo much as one onely minute or moment. Now what torment can be greater and more to be abhorred, than continually to fuffer after one like manner, without

H any

any kinde of alteration or change? Though a meat be neuer so delicate, yet in case we feed continually thereupon, it will in very short time be very loathsome vnto vs: for no meat can be more precious and delicate than that Manna was, which almighty God sent down vnto the children of Israel in the Defart, and yet because they did eat continually thereof, it made them to loath it, yea, and prouoked them to vomit it vp againe. The way that is all plaine (they say) wearieth more than any other, because alwayes the variety (yea, euen in punishment) is a kinde of comfort. Tell me then, if things that be pleafant and fauory, when they
be

be alwayes after one manner, are an occasion of loathfome-
neffe and paine: what kinde of
loathfomenesse will that be
which shall be caused by those
most horrible paines and tor-
ments in hell, which doe con-
tinue euerlastingly after one
like fort? What will the dam-
ned and cursed creatures think,
when they shall there see them-
selues so vtterly abhorred and
forfaken of almighty God, that
he will not so much as with the
remission of any one sinne, mi-
tigate somewhat their torments.
And so great shall the fury and
rage be which they shall there
conceiue against him, that they
shall neuer cease continually to
curse and blaspheme his holy
H 2 name.

name. Vnto all these paines, there is also added the paine of that euerlasting consumer, to wit, *the worme of conscience*, whereof the holy Scripture maketh so oftentimes mention, saying, *Their worme shall neuer dye, and their fire shall neuer be quenched*. This worme is a furious raging despight and bitter repentance, without any fruit, which the wicked shall alwayes haue in hell, by calling to their remembrance the opportunity and time they had whiles they were in this world, to escape those most grieuous and horrible torments, and how they would not vse the benefit thereof. And therefore when the miserable sinner seeth himselfe thus

thus to be tormented and vexed on euery side, and doth call to minde how many dayes and yeeres he hath spent idly in vanities, pastimes, and pleasures; and how oftentimes he was aduertised of this perill, and how little regard he tooke thereof: What shall he thinke? What anguish and sorrow shall there be in his heart? Hast thou not read in the Gospell, that there shall be *weeping and wailing, and gnashing of teeth?* The famine of Ægypt endurd onely seuen yeares, but that in hell shall endure euerlastingly. In Ægypt they found a remedy, though with great difficulty & charge; but for this, there shall neuer any remedy be found. Theirs

H 3

was

was redeemed with money and cattell, but this can neuer be redeemed with any manner of exchange. This punishment cannot be pardoned, this paine cannot be exchanged, this sentence cannot be reuoked. Oh, if thou knewest and wouldest consider, how euery one condemned to hell, shall there remaine tormenting and renting himselfe, weeping and wailing, and faying; O miserable and vnfortunate wretch that I am, what times and opportunities haue I suffered to passe invaine? A time there was, when with one cup of cold water I might haue purchased to my selfe a crowne of glory, and when also with such necessary workes of
mercy

mercy in relieuing the poore, I might haue gained life euerlasting. Wherefore did I not looke before me? How was I blinded with things present? How did I let passe the fruitfull yeares of abundance, and did not enrich my selfe? If I had beene brought vp amongst Infidels and Pagans, and had beleeued that there had beene nothing else but onely to be born, and to dye, then might I haue had some kinde of excuse, and might haue said, I knew not what was commanded or prohibited me: but for so much as I haue liued amongst Christians, and was my selfe one of them professed, and held it for an article of my beleeefe, that the
H 4. houre

houre should come when I should giue vp an account after what order I had spent my life: forsomuch also as it was daily cried out vnto me by the continuall preaching and teaching of Gods Embassadours (whose aduertisements many following, made preparation in time, and laboured earnestly for the prouision of good workes:) forasmuch I say as I made light of all these examples, and perswaded my selfe very fondly, that heauen was prepared for me, though I tooke no paines for it at all: what deserue I that haue thus led my life? O ye infernall furies, come and rent me in peeces, and deuoure these my bowels, for so haue I iustly deserved

ferued, I haue deferued eternall
famishment, seeing I would not
prouide for my selfe while I
had time. I deferue not to reap,
because I haue not sowne; I am
worthy to be destitute, because
I haue not laid vp in store; I
deferue that my request should
now be denied me, sith when
the poore made request vnto
me, I refused to releue them:
I haue deferued to sigh and la-
ment so long as God shall be
God; I haue deferued, that this
worme of conscience shal gnaw
mine entrails for euer and euer,
by representing vnto mee the
little pleasure that I haue en-
ioyed, and the great felicitie
which I haue lost, and how far
greater that was which I might

H 5

haue

haue gained, by forgoing that little which I would not forgoe. This is that immortall worme that shall neuer dye, but shall lye there euerlastingly gnawing at the entrailes of the wicked, which is one of the most terrible paines that can possibly be imagined.

Peraduenture thou art now perswaded (good Reader) that there can be added no more vnto this, than hath beene said. But surely the mighty arme of God wanteth not force to chastice his enemies more & more: for all these paines that are hitherto rehearsed, are such as doe appertaine generally to all the damned: but besides these generall paines, there are also
other

other particular paines, which each one of the damned shall there suffer in diuers forts, according to the quality of his sinne. And so according to this proportion, the haughty and proud shall there be abased and brought low to their great confusion. The couetous shall be driuen to great necessity: the glutton shall rage with continuall hunger and thirst. The lecherous shall burne in the very same flames which they themselves haue enkindled. And those that haue all their life time hunted after their pleasures and pastimes, shall liue there in continuall lamentation and sorrow. But because examples are of very great force to moue our hearts,

hearts, I will bring onely one for this purpose, whereby somewhat of this matter may the better be perceiued. It is written of a certaine holy man, that he saw the paines (in spirit) of a licentious and worldly man in this sort. First he saw how the diuels that were present at the houre of his death, when hee yeelded vp his ghost, snatched away his foule with great reioycing, and made a present thereof to the prince of darkenesse, who was then sitting in a chaire of fire, expecting the comming of this present. Immediately after that it was presented before him, he arose vp out of his seat, and said vnto the damned foule, that he would giue him the pre-
heminnence

heminece of that honourable feat, because he had beene a man of honour, ann was alwayes very much affected to the same. Incontinently after that he was placed therein, crying and lamenting in that honourable torment, there appeared before him two other most ougly diuels, and offered him a cup full of most bitter and stinking liquor, and made him to drinke and carouse it vp all, perforce; saying, It is meet, sithence thou hast beene a louer of precious wines and bankets, that thou shouldest likewise proue of this our wine, whereof all we doe vse to drinke in these parts.

Immediately after this there came other two, with two fiery
um-

trumpets, and setting them at his eares, began to blow into them flames of fire, saying, This melody haue we reserued for thee, vnderstanding that in the world thou wast very much delighted with minstrelcie and wanton songs: and sodainly he espied other diuels, loaden with vipers and serpents, the which they threw vpon the breast and bellies of that miserable sinner, saying vnto him, that forsomuch as he had beene greatly delighted with the wanton embracings and lecherous lusts of women, he should now follace himselfe with these refreshings, instead of those licentious delights and pleasures, which he had enioyed in the world. After this fort
(as

(as the Prophet *Eſay* ſaith in the 47. chapter) when the ſinner is puniſhed, there is giuen meaſure for meaſure, to the end, that in ſuch a great variety and proportion of puniſhments, the order and wiſedome of Gods iuſtice, might the more manifeſtly appeare.

This viſion hath almighty God ſhewed in ſpirit to this holy man for aduertifement and inſtruction, not that in hel theſe things are altogether ſo materially done, but that by them we might vnderſtand in ſome manner the varietie and multitude of the paines which be there appointed for the damned. Whereof, I know not how ſome of the Pagans haue had a certaine

certaine knowledge: for a *Poet* speaking of this multitude of paines, affirmed, That although he had a hundred mouthes, and as many tongues, with a voyce as strong as yron, yet were they not able onely to expresse the names of them. A Poet he was that spake this, but truely therein he spake more like a Prophet or an Euangelist than a Poet. Now then, if all this euill shall most assuredly come to passe, what man is he, that seeing all this so certainly with the eyes of his faith, will not turne ouer the leafe, and begin to prouide for himselfe against that time? Where is the iudgement of men now become? Where is their wits? yea, where is at least their selfe-

felfe-loue, which seeketh euer-
more for his owne profit, and is
much affraid of any losse? May
it be thought that men are be-
come beaſts, that prouide onely
for the time preſent? Or haue
they peradventure ſo dimmed
their eye-ſight, that they cannot
looke before them? Hearken
(ſaith *Eſay*) O yee deaſe and ye
blinde, open your eyes that you
may ſee; Who is blinde but my
ſeruant? And who is deaſe but
yee, vnto whom I haue ſent my
meſſengers? And who is blind,
but he that ſuffereth himſelfe to
be ſold for a ſlaue? Thou that
ſeeſt ſo many things, wilt thou
not ſuffer thy ſelfe to ſee this?
Thou that haſt thine ears open,
wilt thou not giue eare hereun-
to?

to? If thou beleeeue not this, how art thou then a Christian? If thou beleeeue it, and doest not prouide for it, how canst thou be thought a reasonable man? *Aristotle* faith, That this is the difference betweene opinion and imagination, that an imagination alone is not sufficient to cause a feare, but an opinion is: for if I doe imagine that a house may fall vpon mee, it is not enough to make me afraid, vnlesse I beleeeue or haue an opinion it will be so indeede: for then it is sufficient to make me afraid. And hereof commeth the feare that murderers alwayes haue, by reason of the suspition they conceiue, that their enemies doe lye in wait
for

for them. If then the opinion and onely fuspition of danger is able to cause the greateft courage to feare, how is it that the certainty and beleefe of fo many and fo great terrible miferies (which are farre more fure than any opinion) doth not make thee to feare. If thou perceiueft that for thefe many yeares paff thou haft led a licentious and finfull life, and that at the laft, according to prefent iuftice, thou art condemned to thefe horrible torments in hell: if alfo there appeare by probable coniecture, that there is no more likelihood of thy amendment for enfuing years to come, than there was in thofe already paff, how happeneth it, that running

ning headlong into so manifest a danger, thou art not at all afraid? Especially, considering the sinfull state wherein thou liuest, and the horrible paines and torments which doe attend for thee, and the time which thou hast lost, and the endlesse repentance which thou shalt haue therefore in the most horrible torments of hell. Assuredly, it goes beyond the compasse of all common fence & conceit of humane reason, to consider, That there should be such negligent, wilfull, grosse, & carelesse blindnesse, able to enter and take such deepe rooting in the foule of man.

The



The Conclusion of
all the Premises.

IF now all this be so,
I beseech thee euen
for the bitter passi-
on of our sweet Sa-
uiour Iesus Christ,
to remember thy selfe, and con-
sider that thou art a Christian,
and that thou beleeuest assu-
redly for a most vndoubted
truth, whatsoeuer the true faith
instructeth thee. This faith
telleth

telleth thee, that thou haft a iudge aboue that feeth all the steps and motions of thy life: and that certainly there fhall a day come, when he will require an account of thee, euen for euery idle word. This faith teacheth thee, That a man is not altogether at an end when he dieth, but that after this temporall life, there remaineth another euerlafting life; and that the foules dye not with the bodies, but that whiles the body remaineth in the graue, vntill the generall day of iudgement, the foule fhall enter into another new country, and into a new world, where it fhall haue fuch habitation and company, as the faith and workes were
which

which it had in this life. This faith telleth thee also, that both the reward of vertue, and the punishment of vice, is a thing so wonderfull, that although the whole world were full of bookes, and all creatures were writers, yet should they all be wearied, and the world come to an end, before they should end their description, and make a perfect declaration what is comprehended in each one of these points. This faith informeth thee also, that the debts and duties which we owe to almighty God, are so great, that albeit a man had so many liues as there be sands in the Sea, yet would they not suffice, if they were al employed in his seruice.

And

And this faith likewise telleth thee, that vertue is such an excellent treasure, that all the treasures of the world, and all that mans heart can desire, are in no fort comparable vnto it.

Wherefore, if there be so many and so great respects that doe inuite vs vnto vertue, how commeth it to passe, that there be so few louers and followers of the fame? If men be moued with gaine & commodity, what greater cōmodity can there be than to attain life euerlasting? If they be moued with feare of punishment, what greater punishment can be found, than the most horrible euerlasting dreadfull torments in the lake of fire and brimstone, to continue euer world

world without end? If that
bonds of debts and benefits;
what debts are greater than
those which we owe vnto al-
mighty God, as well for that he
is which he is, as also for that
which we haue receiued of him?
If the feare of perils doe moue
vs, what greater perill can there
be than death, the houre there-
of being so vncertaine, and the
account so strait? If thou be
moued with peace, liberty, qui-
etnesse of minde, and with a
pleasant life, (which are things
that all the world desires) it is
certaine, that all these are found
much better in the life that is
gouerned by vertue and reason,
than in that life which is ruled
by the affections and passions of
I the

the minde, forfomuch as man is a reafonable creature, and no beaft. Howbeit, in cafe thou account all this as not fufficient to moue thee thereunto, yet let it fuffice thee to confider further, that euen almighty God fo abafed himfelfe for thy fake, that he defcended from heauen vnto the earth, and became man, and whereas hee created the whole world in fixe dayes, he beftowed three and thirty yeares about thy redemption; yea, and was alfo contented for the fame to loofe his life. Almighty God dyed, that finne fhould dye; and yet for all this doe we endeauour, that finne might liue in our hearts, notwithstanding that our Lord pur-

purposed to take away the life of sinne with his owne death. If this matter were to be discufed with reason, furely this al ready fpoken might fuffice to preuaile with any reaſonable creature: for not onely in beholding almighty God vpon the croffe, but whetherſoeuer we doe turne our eyes, we ſhall finde, that euery thing crieth out to vs, and calleth vpon vs to receiue this ſo excellent a benefit: for there is not a thing created in the world (if wee duely confider it) but doth inuite vs to the loue and ſeruice of our Sauour Ieſus Chriſt, infomuch, that looke how many creatures there be in the world, ſo many preachers there are, ſo many
I 2 books,

bookes, so many voices, and so many reasons, which doe all call vs vnto almighty God.

And how is it possible then, that so many callings as these are, so many promises, so many threatnings, and so many prouocations, should not suffice to bring vs vnto him? What might almighty God haue done more than he hath done, or promised more greater blessings than hee hath promised, or threatned more grievous and horrible torments than he hath threatned, to draw vs vnto him, and to plucke vs away from sinne? And yet all this notwithstanding, how commeth it to passe, that there is so great (I will not say arrogancy, but) bewitch

bewitching of men, that doe beleeue these things to be certainly true, and yet be not afraid to continue all the dayes of their life in the committing of deadly finnes? yea, to goe to bed in deadly sinne, and to rise vp againe in deadly sinne, and to embrue themselues in euery kinde of loathsome, detestable, and odious sin, euen as though all their whole endeauiours intended by the practise of sinne, to resist all grace and fauour in the sight of God? And this is done in such sort, so without feare, so without scruple of minde, so without breaking of one houres sleepe, and without the refraining of any one delicate morsell of meat for the

I 3

fame,

fame, as if all that they beleue-
ued were dreames, and old
wiues tales, and as if all that the
holy Euangelists haue written,
were meere fiction and fables.
But tell me thou that art such a
desperate wilfull rebell against
thy Creator and Redeemer,
which by thy detestable life and
diffolute conuersation, doest
evidence thy selfe to be a fire-
brand prepared to burne in
those euerlasting and reuenging
horrible fires of hell. What
wouldest thou haue done more
than thou hast done, in case
thou haddest bene perswaded,
that all were meere lyes which
thou hast beleueed? For al-
though that for feare of incur-
ring the danger of the princes
lawes,

lawes, and the execution of their force vpon thee, thou hast fomewhat brideled thine appetites; yet doth it not appeare, that for any feare of Almighty God, thou hast refrained thy will in any one thing, neither from carnall pleasures, not from backbiting and flandering thy neighbours, nor yet from fulfilling thine inordinate lusts and desires, in case thine ability ferued thee thereunto. Oh, what doth the worme of thy conscience say vnto thee, whiles thou art in such a fond securitie and confidence, continuing in such a dissolute and wicked life as thou doest? Where is now become the vnderstanding, iudgement, and reason, which thou

I 4

hast

haft of a man? Why art thou not afraid of so horrible, so certaine, and so assured perils and dangers? If there were a dish of meat set before thee, & some man (albeit he were a lyer) should say vnto thee, refraine to touch and eat thereof, for it is poysoned; durst thou once aduenture to stretch out thy hand, to take a taste thereof, though the meat were neuer so fauorie and delicate, and he neuer so great a lyer that should beare thee thus in hand? If then the Prophets, if the Apostles, if the Euangelists, yea, if Almighty God himselfe doe cry out vnto thee, and say, Take heede thou miserable man, for death is in that kind of meat, and death doth

doth lye lurking in that gluttonous morfell, which the diuell hath set before thee? How darrest thou reach for euerlasting death with thine owne hands, and drinke thine owne damnation. Where is the applying of thy wits, thy iudgement, and the discourse and reason which thou hast of a spirituall man? Where is their light, where is their force? Sith that none of them doe bridle thee any whit from thy common vsuall vices. Oh thou wretched and carelesse creature, bewitched by the common enemy Satan, adiudged to euerlasting darknesse, both inward and outward, and so doest goe from one darknesse to the other. Thou art blinde

I 5 to

to see thine owne misery, insensible to vnderstand thine owne perdition, and harder than any Adamant, to feelee the hammer of Gods word. Oh, a thousand times most miserable thou art, worthy to be lamented with none other teares, than with those wherewith thy damnation was lamented, when it was said, *Luke 19. Oh, that thou knewest this day the peace, quietnesse, and treasures, which Almighty God hath offered vnto thee, that doe now lye hidden from thine eyes.* Oh miserable is the day of thy natiuitie, and much more miserable the day of thy death: forsomuch, as that shall be the beginning of thine euerlasting damnation. Oh, how much

much better had it beene for thee, neuer to haue beene born, if thou shalt be damned in the horrible pit of hell for euer, where the torments are perpetually durable. How much better had it beene for thee neuer to haue beene baptised, not yet to haue receiued the Christian faith, if through the abusing thereof by thy wicked life, thy damnation shall thereby be the greater? For if the light of reason onely sufficeth to make the Heathen Phylosophers inexcuseable, because they knowing God in some degree, did not glorifie him nor serue him (as the Apostle saith in the first to the *Romans*) how much lesse shall hee be excused, that hath
received

receiued the light of faith, and the water of Baptisme, yea, and the holy Sacrament of the body and bloud of our Lord and Sauiour Iesus Chrif, hearing daily the doctrine of the Gofpell, if hee doe nothing more than thofe Pagan Phylofophers haue done.

Now, what other thing may we inferre of the premisses, but briefly to conclude, That there is none other vnderstanding, none other wifedome, none other counfell in the world, but that fetting afide all the impediments and comberfome dangerous wayes of this life, wee follow that onely true and certaine way, whereby true peace and euerlafting life is obtained.

Here

Hereunto are we called by reason, by wisedome, by law, by heauen, by earth, by hell, and by the life, death, iustice, and mercy of Almighty God. Hereunto are we also very notably inuited by the holy Ghost, speaking by the mouth of *Ecclesiasticus* in the sixt chapter, in this wise: My sonne harken to instruction euen from the first yeares of thy youth, and in thy latter dayes thou shalt enioy the sweet fruit of wisedome: Approach vnto it, as one that ploweth and soweth, and with patience expect the fruitful encrease which it shall yeeld vnto thee. The paines that thou shalt take, shall be but little, and the benefits that thou shalt speedily enioy, shall

shall be great. My sonne hearken to my words, and neglect not this my counsell which I shall giue thee, put thy feet willingly into her fetters, and thy necke into her chaines: bow downe thy shoulders, and carry her vpon thee, and be not displeased with her bonds: approach neere vnto her with all thy heart, and follow her wayes with all thy strength, seeke for her with all thy diligence, and she will make her selfe knowne vnto thee, and after that thou hast found her, neuer forsake her: for by her shalt thou finde rest in thy latter dayes, and that which before did seeme so painfull vnto thee, will afterwards become very pleasant. Her fetters

ters shall be a defence of thy strength, and a foundation of vertue, and her chaine shall be a robe of glory: for in her is the beauty of life, and her bonds are the bonds of health. Hether to *Ecclesiasticus*. Whereby thou maiest vnderstand in some degree, how great the beauty, the delights, the liberty, and riches of true wisdome are, which is vertue it selfe, and the knowledge of Almighty God, wherof we doe intreat. But if all this be insufficient to mollifie our stony hearts, lift vp thine eyes, and fix thy thoughts constantly to behold our omnipotent God in his mercy and loue towards sinners vpon his dying crosse, where he made full satisfaction

tisfaction for thy finnes. There shalt thou behold him in this forme: his feet nailed fast, looking for thee; his armes spread abroad to receiue thee, and his head bowing downe, to giue thee, as to another prodigall sonne, new kiffes of peace and attonement. From thence hee calleth thee (if thou wouldest heare) with so many callings and cries as there be wounds in his whole body. Hearken thou therefore vnto these voyces, and consider well with thy selfe, that if his prayer be not heard that hearkeneth not vnto the cries of the poore, how much lesse shall he be heard, that maketh himselfe deafe to such cries as these, being the most mercifull

full cryings of our louing fauour, and intended for our foules saluation. Who is he that hath not cause to resolute himselfe wholly into teares to weepe and bewaile his manifold offences? Who is he that can lament, and will not lament at this? vnlesse he be such a one as seeth not, nor careth not what great shipwracke, waste, and hauocke he maketh of all the riches and treasures of his foule.

FINIS.

GODLY
PRAYERS
NECESSARY
AND VSEFVLL
for Christian Families
*vpon feuerall oc-
casions.*

*Therefore I say vnto you, What
things soeuer yee desire when yee
pray, belecue that ye receiue them,
and ye shall haue them.*



Printed at *London* for
M.S. 1628.



Godly Christi- an PRAYERS.

*A household Prayer for pri-
uate Families in the
Morning.*



Oft mighty and glori-
ous God, the onely
Craator and Gouver-
nour of heauen and
earth, and all things therein
contained, we miserable finners
here

here met together by thy grace,
doe in thy feare prostrate our
felues before thy throne of Ma-
iesty and glory, desiring in some
measure to shew our vnfained
thankfulnesse, for thy innume-
rable mercies multiplied vpon
vs from the first houre of our
birth, yea before our birth, and
before time was. Before the
foundations of the world were
laid, thou out of thy free loue
and meere mercy, didst elect vs
to eternall life, when thou didst
reiection others. Thou didst cre-
ate vs after thine owne image,
engrauing vpon vs the chara-
cters of spirituall wisedome,
righteousnesse, and true holi-
nesse; when it was in thy power
to haue made vs like vnto the
beasts

beasts that perish; yea, to haue equalled vs to the basest of thy creatures. And when through our owne default we lost that dignity, thou didst so pittie vs as to send from thine owne bosome thine onely begotten Son to recouer it for vs, and to restore it to vs, and that with no lesse price then his owne heart-bloud. Besides, it hath pleased thee continually to spread the wings of thy gracious protection ouer vs, to ward and guard vs by thy prouidence, to open thy hand and to replenish vs with good things, to continue our life, health, strength, food, raiment, peace, and liberty, to this very houre. Thou hast euen loaded vs with thy benefits,
if

if we had hearts rightly to consider it; thou renewest thy mercy toward vs euery morning; and the night past hast giuen vs a testimony of thy loue: For whereas, for the finnes committed the day before, thou mightest euen in the dead of sleepe haue giuen vs a sodaine call out of this world, and so presently haue brought vs to that great account which wee must make before thee, thou vouchsafest yet to spare vs, yea (which is more) to refresh vs with comfortable rest, to preferue vs from all dangers that might haue befallen our soules or bodies, and to bring vs in safety to the beginning of this day. Heauenly father, grant
that

that we may not be vnmindfull of thy manifold mercies, but that wee may often thinke of them, and fpeake of them to thy glory; and that the confideration thereof may stirre vs vp to deuote all the powers of our foules, and members of our bodies to thy feruice. Forgiue vs our former vnthankfulneffe for thy mercies, and our feveral abufes of them, yea pardon all our finnes paff, we moft humbly befeech thee, for thy owne mercies fake, and for thy finnes merits. Our finnes are great and grieuous, for in finne we were borne, and euer fince haue we gone on in a courfe of finne and rebellion againft thee, we doe daily breake thy holy precepts,

K

cepts, and that againſt the light of our owne knowledge, albeit we know that thou art our Creatour, who haſt made vs; our Redeemer, who haſt bought vs with the precious bloud of thy onely begotten Sonne; and our Comforter, who beſtoweſt vpon vs all things needfull for our being and well-being, for this life and for a better life. Yea euen thee, thee (O Lord) haue we preſumed to offend, that haſt beene thus abundantly mercifull vnto vs. For this our vnthankefulneſſe and wickedneſſe, enter not into iudgement with vs, wee moſt humbly beſeech thee from the bottome of our hearts; but haue mercy vpon vs, haue mercy vpon vs, moſt



most mercifull Father, and in
mercy wash away all our finnes
with the bloud of Iesus Chrif
that fo they may neuer be laid
to our charge, nor haue power
to rife vp in iudgement againft
vs. Pierce our hearts with a
feeling of our finnes, that wee
may mourne for them, as wee
ought to doe; make vs to loath
and abhorre them, that we may
leaue and auoid them, that we
may be watchfull againft all
occasions of finne, and circum-
fpect ouer our owne wayes.
Poure thy fpirit and put thy
grace into our hearts, that there-
by we may be inabled for thy
feruice, and both in body and
foule may glorifie thee heere,
that wee may be glorified of

K 2 thee

thee and with thee hereafter. And as a speciall meanes to keepe vs in subiection before thee, worke in vs, holy Father, a continuall and effectuall remembrance of this earths vanity, of our owne mortality, of that great and terrible iudgement to come; of the paines of hell, and ioyes of heauen which follow after; O let the remembrance of these things be a spur to prouoke vs vnto vertue, and a bridle to hold vs in from gallopping after vice and wickednesse. We know not how soone thou wilt set a period to our liues, and call for our foules to appeare before thee, whether this day or not before the eue-ning; O prepare vs therefore
for

for the houre of death, that we may then neither feare nor faint, but may with ioy yeeld vp our foules into thy mercifull hands, and doe thou, O Father of mercy, receiue them. Let thy mercifull eye looke vpon vs this day, shiield vs from the temptations of the diuell, and grant vs the custody of thy holy Angels, to defend vs in all our wayes: enable vs with diligence and conscience to discharge the duties of our callings, and crowne all our endeauours with thy blessing: without thy blessing all mans labour is but vaine, doe thou therefore bleffe vs in our feuerall places; oh prosper thou our handy-worke Prouide for vs all things which thou

K 3

knowest

knowest to be needful for euery one of vs this day. Giue vs a sanctified vse of thy creatures, a godly iealousie ouer ourselues, a continual remembrance of thy omniscience, and omnipresence, that we may labour to approue our very thoughts vnto thee; weane vs from the loue of this world, and rauish our foules with the loue of our home and thine euerlasting Kingdome. Defend the vniuerfall Church, the Churches of this Land especially, our gracious King *Charles*, our illustrious Queene *Mary*, together with Prince *Palatine* Electour, the Princeesse *Elizabeth* his wife, and their Princely issue; crowne them with thy graces here, and with thy

thy glory hereafter. Be with the Magistracie and Ministerie of the Realme, make thy Gospell to flourish amongst vs by the labors of those whom thou hast appointed to this great seruice: Comfort thine afflicted seruants, in what place or case foeuer they be; giue vs a fellow feeling of their miseries, and wisedome to prepare our selues against the euill day. Heare vs in these things, and grant what else thou knowest needfull for vs, not for our worthineffe, but for thy Sons sake, our alone Sauour, in whose name and words, we conclude our imperfect prayers, saying:
Our Father, &c.

K 4

A



*A household Prayer for pri-
uate Families in the
Euening.*



Glorious God, in
Iesus Christ our gra-
cious Father, wee
wretched creatures
by nature, but by thy grace thy
seruants and children, doe here
make bold to appeare before
thee in the humility of our
soules, to performe some part
of that dutie which wee owe
vnto thee. And first we offer
vnto thy diuine Maiestie the
calues

calues of our lips, the sacrifice
of praise and thanksgiuing for
thine infinite mercies which
thou hast beene pleased to con-
ferre vpon vs out of thy bound-
lesse and endlesse goodnesse.
What thou hast done for vs this
day, is beyond all that we are
able to expresse or conceiue:
thou hast preferued vs from all
perils and dangers, so that none
of those iudgements (which our
finnes haue deserued) haue bin
inflicted vpon vs; thou hast
inlarged our time and opportu-
nitie to repent; thou hast pro-
vided for our foules and bodies;
thou hast bin no way wanting
vnto vs, if we had hearts to ac-
knowledge it. Forgiue vs that
wee cannot acknowledge thy
K 5 goodnesse

goodnesse as we ought to doe,
and more and more quicken vs
in this dutie, that we may with
heart and voyce acknowledge
thee to be that Father of lights,
from whom we doe receiue
euery good and perfect gift:
ascribing vnto thee the whole
glory of all that we enioy, both
now and euermore. And grant
we pray thee, that our thank-
fulnesse may not be onely ver-
ball, but reall, we labouring in
deede and in truth to be dutifull
vnto thee that hast bin so boun-
tifull vnto vs. Pardon vs for the
finnes of this day, wherein we
haue offended thee, whether
open or secret, of ignorance or
of knowledge, of infirmity or
presumption, of omiffion or
com-

commission, in thought, word or deed. The finnes of this day are enough to plunge vs, foule and body, into the bottomelesse gulfe of perdition. If thou shouldest straightly mark them, what answer shall we be able to make thee, how shall we dare to appeare in thy prefence, before whom all thy creatures feare and tremble? But thy mercy is aboue all thy workes; much more aboue all our works of sinne. In the confidence of thy mercy we come vnto thee, beseeching thee in thy sonne Christ to be reconciled with vs, and to assure vs hereof by the certificate of thine owne bleffed spirit. Breake the strength of sinne that would subdue vs more
and

and more; and reare in vs cleane hearts, and renew a right spirit within vs. Increase our faith in the sweet promises of the Gospell, and our repentance from dead workes, our hope of eternall life, our feare of thy name, our zeale for thy glory, our hatred of sinne, our loue of righteousnesse, our contentment in all estates, our patience in aduersitie, our prudence in prosperity: that so being furnished with the endowments of grace here, we may be fitted for the enioyment of glory hereafter. And because the night is now vpon vs, and our bodies desirous of quiet rest, wee pray thee to take vs into thy blessed tuition, and to refresh our wearied bodies

dies with comfortable sleepe. Protect vs and all that doe belong vnto vs vnder the shadow of thy wings, defend vs from all euill, both of sinne and punishment: keepe vs from security and carelesnesse, from dulnesse and drowfinesse of spirit, from fire and robbery, from the malice of Satan and all his adherents, from all perils into which for our finnes we might iustly fall. Let the sight of the bed mind vs of that last bed, the graue, wherein we are shortly to take vp our lodging, we know not how soone. None of vs here present can certainly tell, whether these eyes of ours once closed vp, shall euer any more open againe in this world:
therefore

therfore receiue vs, good Lord, receiue vs into the armes of thy mercy, vnto thine almighty protection wee bequeath our felues, foules and bodies, and all that we haue: vpon thy mercy alone we cast our felues both this present night and for euer more. Be mercifull to thy whole Church, continue the flourishing state of the Kingdomes, wherein we liue. Decrease in it the number of superstitious Papists and prophane Atheists, and increase in it the number of such as vnfainedly feare thee. Preferue from all dangers and conspiracies our religious King *Charles*, our gracious Queene *Mary*, the Prince *Palatine* of *Rhene*, with that excellent Lady
Elizabeth

Elizabeth his wife, and their children. Giue them all such a measure of thy spirit and grace, that they may seeke to aduance thy kingdome on earth, and at last be aduanced to thine euerlasting Kingdome in heaven. Endow the right Honorable of our Priuie Counsell with all such graces as may make them fit for so high a place. Stirre vp Magistrates and men in authority, to endeauour after the furthering of thine honour, and the benefiting of thy people. Make the Ministers able and willing to discharge the duties of their weighty calling with diligence and conscience; water their in-deauours with the dew of heauen, that daily such as belong
vnto

vnto life eternall may be added
vnto the Church. Comfort,
O comfort thine afflicted ser-
uants, wheresoeuer or howsoe-
uer troubled: sweeten their af-
flictions and season their sor-
rowes with the comforts of thy
spirit. Giue them all needfull
assistance, and in thy owne time
a ioyfull deliuerance. And make
vs ready for afflictions, that
they may not come vpon vs as
a snare, but that we may in good
measure, like wise Virgins be
prepared for the comming of
Christ Iesus, the sweet Bride-
groome of our soules. Finally,
we pray thee beare with the
weakenesse, and coldnesse, and
imperfection of our prayers,
& to grant our requests, not for
our

our merits, but for thine owne mercies, and for the sake of thy dearely beloued Sonne Iesus Christ, who died to make satisfaction for vs, & liueth to make intercession for vs, in whose words we shut vp our imperfect prayers, saying, as himselfe hath taught vs. *Our Father, &c.*

O Lord bleffe and faue vs,
make thy face to shine vpon vs,
thy word to instruct vs, thy
grace to direct vs, thy Angels
to protect vs, thy spirit to
comfort and support vs,
vnto the end, and in
the end, *Amen,*
Amen.

A



*A Prayer in time
of Warre.*

OH Lord God of hoasts,
in power inuincible, in
wisedome vnsearcha-
ble, in mercy incomprehensible;
that giuest deliuerance in the
time of trouble, and assistance in
the day of battell; wee most
humbly and heartily beseech
thee to saue vs from all those
extremities, and in speciall from
our enemies, which our finnes
doe threaten to bring vpon vs.
Hitherto

Hitherto thou hast pleased to make our Nation a spectacle of thy ineffable goodnesse, but we deserue to be made a spectacle of thy vnsupportable wrath. Our contempt of thy threatnings, our abuse of thy mercies, our neglect of thy iudgements, with infinite other inormities, doe menace the taking away of thy old mercies, and the bringing in of some iudgement. We haue iust cause to feare, O Lord, that our loud and crying finnes doe call in our enemies vpon vs, and arme them against vs; yea, that they are already prest and prepared to execute thy vengeance. Then open our eyes, we pray thee, that we may see thy Ensigne set vp, thy Banner

ner displayed, and the euidence
of thy approaching fword: open
our eares that wee may heare
thee blowing of thy trumpet,
and giuing the alarum to warre:
open our hearts that we may
not be fecure in fo great danger,
but may quake and tremble to
fee thy hand of vengeance be-
fore vs. And howfoeuer by our
finnes we are fet in the middest
of this danger, yet let the hand
of thy mercy (which is as om-
nipotent as that of thy iustice)
refcue vs; let thy out-ftretched
arme deliuer vs. Put vp thy
fword into the scabbard; oh
bid it rest and be still. Be fauou-
rable and gracious vnto this thy
Syon, crowne her with plenty,
prosperity, and victory. Let not
her

her enemies reioyce in her subuerfion, nor triumph in her destruction. Hide not thy face from her in the day of trouble; stoppe not thine eares at our prayers. Be vnto vs all a horne of faluation, a rocke of fafetie, a wall of brasse, a strong tower and fortresse against the face and force of our enemies: diuert their designes, frustrate their enuie, abate their fury, affwage their pride, restraine their power: and in thy name let vs tread them vnder, that maliciously and mischieuoufly rise vp against vs. Suffer not the light of thy Gospel to be eclipsed, nor the splendor of thy glory to be obscured; let not thy name be dishonoured, nor thy

thy Sanctuary defiled, nor thy truth slandered: but now and euer defend and deliuer (as thou hast formerly done) this Church and State, from plague, Pestilence, and aboue all, that most terrible vengeance, *the deuouring sword*: and that for his sake who hath led captiuity captiue, and like a victorious Conqueror hath triumphed ouer all his enemies, euen Iesus Christ, to whom with the Father and holy Ghost, be all honour and glory,
Amen.

A



*A Prayer for them that
are about the Sicke.*

HEare vs, Almighty and
most mercifull God
and Sauour, extend
thine accustomed goodnesse to
this thy seruant, which is grie-
ued with sicknesse; visite him
(O Lord) as thou didst *Peters*
wiues mother, and the Captains
seruant, restore vnto this sicke
body his former health (if it be
thy will) or else giue him grace
to take this thy visitation pati-
ently,

ently, that after this painfull life ended he may dwell with thee in euerlasting life: O Lord, behold we bend our knees, yea the knees of our hearts with vnfained prayers, & lift vp our eyes to the throne of thy mercies feat, to hearken to these our petitions, according to thy promises, therefore, O Lord grant our requests, we are gathered here together in thy name, in the behalfe of this thy seruant; deliuer him we humbly beseech thee, from these his languishing paines and miseries of sicknesse, and as it hath pleased thee to lay thine hand vpon him; so, O Lord, restore him to his former health; keepe him, O Lord, from fearefull and terrible

terrible assaults, and despightful temptations of the diuell, finne, and hell: deliuer him, O Lord, as thou deliueredst *Noah* from the raging waues of the flouds; *Lot* from the destruction of *Sodom*; *Abraham* from the feare of the *Caldeans*; the children of *Israel* from the tyranny of *Pharaoh*; *David* from the hands of *Goliath*; the three men from the violence of the fiery furnace in *Babylon*; *Daniel* from the mouth of the Lyons; *Jonas* from the belly of the Whale, and *Peter* from the prison of *Herod*: Euen so, O gracious Lord, deliuer the foule of this person, both now, and whensoever he shall depart hence from all perill and danger, open vnto him at the houre

L of

of death the doore of Paradice,
the gates of heauen, and the en-
try of euerlasting life, O Lord
Iesus Christ forgiue him all his
finnes, and lead him with ioy
into the kingdome of thy hea-
uenly Father, euen vnto the bo-
some of *Abraham*, and appoint
him his euerl sting rest that he
may reioyce with thee, and all
the elect children of God, to
whom be all honour, glory,
power, and domi-
nion, *Amen.*

The



*The sicke persons
Prayer.*



Lord hearken to my
prayer, and giue eare
to my humble request,
Lord be mercifull vnto
me, and giue me grace patiently
to beare the crosse, and in the
midst of this my sicknesse al-
wayes to say; thy will, O hea-
uenly Father, be done, and not
mine; forgiue and forget, most
gracious Father, all mine iniqui-
ties, blot them out of thy re-
membrance and cast them from
L 2 thy

thy fight, O Lord, as farre as the East is from the West, the North from the South: they are many and innumerable, let them not rise vp in iudgement against me: neither enter thou into thy narrow iudgement with thy seruant, O Lord, for no flesh is righteous before thee, handle me not according to my deserts, deale not with me after my wickednesse, neither reward me after mine iniquities; O Lord my God looke not into my enormous nor incestious life: I am ashamed of my finnes, and aske pardon for my faults, euen with a repenting heart and sorrowfull minde, a bleeding foule, with hidden teares of a true and vnfained repentance for my misdeeds;

misdeeds; yea, my wounded
breast furcharged with oppres-
sing greefes, doth sigh, groane,
and lament vnder the burthen
of my heinous crimes: where-
fore, O Lord, wash them away
with thy bloud which thou hast
shed for my finnes, and I shall
be clean and pure without spot;
purge me, O Lord, with those
precious drops that distilled
from thy tormented heart, and
I shall be whiter then the snow,
burie mine offences in the se-
pulcher of thy death, and cloath
me with the garment of righte-
ousnesse, O Lord, for thine in-
finite goodnesse and mercy sake
receiue me into thy tuition and
fauour; pardon, O Lord, and
remit my sins, as thou forgauest

L 3

David

David his murther and adultery with *Bersheba*; *Saul* his persecutions of thy people; *Peter* his deniall; *Mary Magdalen* her lasciuious life, and the *Publican* in the Temple with striking his breast craued thy gracious pardon: saying, *Lord haue mercy vpon me a sinner*, and although my finnes and offences are farre greater, and more grieuous then these; yet, O Lord, thy mercies exceede and are far more compassionate then our finnes manifold; I iustifie not my selfe, O my God, by the offences of these, but declare thy righteoufnesse and mercifull clemencies in forgetting and forgiuing our abhominable trespaffes and transgressions of thy wil, which
though

though wee are froward, yet thou art gentle, though we are stubborne, yet thou art meeke, and though we run headlong to the pits brinke, and to the gates of hell; yet thou of thy goodnesse callest vs backe, and remitteſt all that wee haue done amiſſe; O Lord, I haue acknowledged my faults that they are beſt knowne vnto thee: wherefore, O Lord, I aſke forgiuenes for the ſame, ſend me the comfort of thy holy ſpirit, that if thou giue me my former health and ſtrength of body, I may amend my life according to thy ſacred will, and walke worthily in thy Lawes and Commandements: if it be thy pleaſure to take mee hence out of this

L 4 tranſitory

transitory life, O Lord, grant that I may rest and liue with thee for euer, world without end. O Lord, hearken vnto these my petitions for Iesus Chist his sake, I aske them and all other things which thou shalt thinke meet both for our foules and bodies in the same forme of prayer as hee himselfe hath taught vs, saying: *Our Father, &c.*

A



*A Prayer at the houre
of death.*

O Lord Iesus Christ,
which art the onely
health of all men liu-
ing, and the euerla-
sting life of them which dye in
thy faith; I wretched finner giue
and submit my selfe wholly to
thy most blessed will, being sure
that the thing cannot perish
which is committed vnto thy
mercy, I most humbly beseech
thee, O Lord, to giue me grace
L 5 that

that I may now willingly leaue
this fraile and wicked flesh in
hope of the resurrection, which
in better manner shall restore it
to me againe, grant me, O Lord
God that thou wilt by thy grace
make strong my foule against all
temptations, and that thou wilt
couer and defend me with the
buckler of thy mercy against
the assaults of Satan; I acknow-
ledge, that there is in my selfe
no hope of saluation; but all my
hope and trust is in thy most
mercifull goodnesse, I haue no
no merits nor good workes,
which I may alleadge before
thee; of finnes and euill works,
alas! I fee a great heape, but
through thy mercy I trust to be
of the number of thē to whom
thou

thou wilt not impute their sins,
but take and impute mee for
righteous and iust, and to be the
inheritor of euerlasting glory.
Thou, O most mercifull Lord,
wert borne for my sake, thou
didst suffer both hunger and
thirst, thou didst preach, teach,
pray, and fast for my sake, thou
didst all good workes, and suffe-
redst most grievous pangs and
torments for my sake: and fi-
nally, thou gauest thy most pre-
cious body to dye, and thy blef-
sed blood to be shed on the
crosse for my sake: wherefore
most mercifull Sauour, let all
these things profit me, which
thou hast freely giuen mee,
which hast giuen thy selfe for
me, let thy blood cleanse and
wash

wash away the spots and foulesse of my finnes, let thy righteousness hide and couer my vnrighteousnesse, let the merits of thy bitter sufferings be a sufficient and propitiatory sacrifice, and satisfaction for my finnes: giue me, O Lord, thy grace, that my faith and beleefe of thy true and grievous death wauer not in me, but euer be firme and constant, that the hope of thy mercy & life euerlasting neuer decay in me, that charitie waxe not cold in me: and finally, that the weaknesse of my flesh be not overcome with the feare of death; grant me also, O most mercifull Saviour, that when death hath shut vp the eyes of my body, yet the eyes

eyes of my foule may ftill be-
hold and looke vpon thee, and
that when death hath taken a-
way the vfe of my tongue
and fpeech; yet my heart may
cry, and fay vnto thee, O Lord,
into thy hands I giue and com-
mit my foule, Lord Iefus
receiue my fpirit, and
take mee to thy
mercies, *A-*
men.

A



*A Prayer for a Woman in
time of her trauaile.*

Righteous & holy Lord
God, I doe now finde
by experience the fruit
of my sinne, that I must trauaile
in sorrow, and bring forth in
paine: and I vnfainedly adore
the truth of thy sacred Word,
as certifying vnto me, that sor-
row must be in the Euening: so
comforting me also against the
Morning, that a Childe shall be
borne. Willingly I doe desire to
submit

submit my selfe in hope into this thy chastisement; and to learne the desert of my sinne, horrible in themselves, that these temporall paines, are fore-runners of eternall: and yet by thy mercy may be so sanctified vnto me, as not onely to preuent eternal vengeance, but also prepare for eternall comforts, euen to be Saued by bearing of Children.

Grant me therefore (gracious Father) true repentance and pardon for my sinnes past, that they may not stand at this time in this my neede betweene mee and thy mercy. Giue mee a comfortable feeling of thy loue in Christ, which may sweeten all other pangs, though neuer
fo

so violent or extreame: make me still to lift vp my foule vnto thee, in my greatest agonies, knowing that thou alone must giue a blessing to the ordinary meanes for my safe deliuerance. Lay no more vpon me then I am able to endure; & strengthen my weake body to the bearing of what sorrowfoeuer, by which it shall seeme good vnto thee to make triall of me.

Grant me to consider that howfoeuer it be with me, yet I am alwaies as thine hand, whose mercies faile not, who will be found in the Mount and greatest extremitie, and to whom belong the issues of death: so prepare me therefore to death, that I may be fit for life, euen to
yeeld

yeeld fruit aliue vnto the world,
and to be renewed and enabled
to nourish the same. And when
thou hast safely giuen mee the
expected fruit of my wombe,
make me with a thankfull heart
to consecrate both it and my
felfe wholly to thy seruice all
the dayes of my life, through

Iesus Christ mine onely Sa-
uiour and Redee-
mer, *Amen.*

A



*A Thanksgiuing after
safe deliuerance.*

Blessed for euer be thy
great and glorious
Name (most deere and
louing Father) for thy great
mercy to me most weake and
sinfull woman.

Wonderfull art thou in all
thy workes (O Lord) the riches
of thy mercies are past finding
out: thou hast plunged me with
great afflictions, and yet thou
hast returned and refreshed me
again:

again: thou hast brought me to the feare of the graue, and yet thou hast raied me vp again to life. O how hast thou shewed thy power in my weaknesse? How hath thy louing kindnesse preuailed against my vnworthinesse? Thou mightest for my finnes haue left me to perish in mine extremities, but thou hast compassed me about with ioyfull deliuerance: thou mightest haue made my wombe a graue to burie the dead: or in affording life to another, thou mightest haue procured my death, but yet thou hast not onely made my wombe a wel-spring of life, but restored life vnto me also, for the cherishing thereof. Marueilous (O Lord)
are

are thy workes, infinite are thy mercies, my foule by present experience knoweth it well. O my foule praise thou the Lord, and all that is within me praise his holy name. My foule praise thou the Lord, and forget not all his benefits. Thou hast heard my prayers, and looked vpon my forrow, thou hast redeemed my life from death, and healed mine infirmities, and crowned me with thine euerlasting compassions.

O giue me, I humbly pray thee, a thankfull heart, not onely now while the memory & sense of thy fauour is fresh before me, but continually euen so long as I haue any being.

Grant that I may learne by
this

this liuely euidence of thy power and mercy, for euer hereafter to depend onely on thee. Quicken me also to all holy duties, that my thankfulnesse may appeare in my pure and Christian carriage.

Make me a kind and carefull mother, willing to vndergoe the paine and trouble of education. Let no nicenesse or curiositie hinder mee from those seruices, to whom both nature and religion hath appointed me: let me also be carefull when time requireth, to season the fruit thou hast giuen me, with the fauing knowledge of thee, & thy deere Son, that my desire may manifestly appeare to be set for the encrease of thy Kingdome.
Vouchsafe

Vouchsafe so to order my affections & to bring them in obedience vnto thee, that if it shold be thy pleasure either now or hereafter to take this Infant from me, I may as willingly part with it, as thou freely gaue it me.

And now (O God) perfect in mee that strength which thou hast begun, make me to grow in care to serue thee faithfully, both in the duties of pietie, and in other businesse of my place and calling, that I may be a comfort to my husband, and example to my neighbours, a grace to my profession, and a meanes of glorie to thy Name, through Iesus Christ my Lord and Sauour, *Amen.*

FINIS.

THE
Common Cals,
Cryes and Souuds
of the *Bell-man.*

OR
Diuers Verfes to put
vs in minde of our
mortalitie.

*Which may serue as warnings
to be prepared at all times
for the day of our
death.*

Printed at *London* for
M.S. 1628.



For Christmas day.

*R*emember all that on this morne,
Our blessed Saviour Christ was borne;
Who issued from a Virgin pure,
Our soules from Sathan to secure,
And patronise our feeble spirit,
That we through him may heauen inherit.

For Saint Stephens night.

*T*his blest time beare in your minde,
How that blest Martyr Stephen dy-
In whom was all that good confinde, (ed,
That might with flesh and bloud abide:

M

In

The Bel-mans Sounds.

*In doctrine and example he
Taught what to doe, and what to flee:
Full of the spirit he would preach,
Against opinions false and naught,
Confute them too, and boldly teach
What Christ himselfe to him had taught;
For which at last he lost his breath,
Ston'd by the stony hearts to death: (end,
Let vs then learn by this blest Martyrs
To see our follies, and our liues amend.*

For Saint *Johns* day.

*T*His man the word did boldly teach,
Saw Christ transformed, and did
The glory in that Mount he saw; (preach,
And by that glory stroue to draw,
The sonle of man to sinne a thrall,
To heauen, to which God send vs all.

For

The Bel-mans Sounds.

For *Innocents* day.

THe swords of Herods servants tooke
Such sweet yong things, as with a look
Might make a heart of Marble melt,
But they nor grace, nor pittie felt;
Some from the cradle, some awake,
Some sweetly sleeping, some they take
Dandled vpon their mothers lap,
Some from their armes, some from the pap.

For *New-yeares* day.

ALL you that doe the Bell-man heare,
The first day of this hopefull yeare;
I doe in loue admonish you,
To bid your old sins all adue,

M 2

And

The Bel-mans Sounds.

*And walke as Gods iust Law requires,
In holy deeds and good desires,
Which if to doe youle doe your best,
God will in Christ forgiue the rest.*

For Saint *Dauids* day.

I *Am no Welchman, but yet to show
The loue I to the Countrey owe,
I call this morning, and beseeke
Each man prepare him for his Leeke;
For as I heare some men say,
The first of March is Saint Dauids day;
That worthy Britaine, valiant, wise,
Withstood his Countries enemies,
And caused his Souldiers there to choose
Leekes for to know them from his foes;
Who brauely fought, and conquest won,
And so the custome first begun.*

Then

The Bel mans Sounds.

*Then weare your Lecks, and doe not shame
To memorize your worthies name:
So noble Britaines all adew,
Loue still King Charles, for he loues you.*

For the 5. of *Nouemb.*

A Wake Britaines subiects
 with one accord,
Extoll and praise,
 and magnifie the Lord,
Humble your hearts,
 and with deuotion sing
Praises of thanks to God
 for our most gracious King;
This was the night
 when in a darksome Cell,
Treason was found in earth
 it hatcht in hell;

M 3 And

The Bel-mans Sounds.

*And had it tooke effect,
what would auail'd our sorrow,
The traine being laid
to haue blowne vs vp o'th'morrow?
Yet God our guide
reueal'd the damned plot,
And they themselues destroy'd,
and we were not.
Then let vs not forget
him thanks to render,
That hath preseru'd and kept
our faiths defender.*

For Good Fryday.

*ALL you that now in bed doe lye,
Know, Iesus Christ this night did dye,
Our soules most sinfull for to saue;
That we eternall life might haue;
His*

The Bel-mans Sounds.

*His whips, his grones, his crown of thornes,
Would make vs weepe, lament, and mourn.*

For Sunday.

L *Et labour passe, let prayer be
This day the chiefeſt worke for thee,
Thy ſelfe and ſeruants more and leſſe,
This day muſt let all labour paſſe.*

*All hale to you that ſleepe and reſt;
Repent, awake, your ſinnes deteſt,
Call to your minde the day of doome,
For then our Sauour Chriſt will come,
Accompt to haue he hath decreed,
Of euery thought, word, worke, and deede:
And as we haue our times here paſt,
So ſhall our Iudgements be at laſt.*

A 4

As

The Bel-mans Sounds.

*AS darkeſome night
unto thy thoughts preſent,
What 'tis to want
the dayes bright Element,
So let thy ſoule deſcend
through contemplation,
Where utter darkneſſe keepes
her habitation,
Where endleſſe, eaſeleſſe
pines remedileſſe
Attend to torture ſinnes
curſt wilfulneſſe:
O then remember
whiſt thou yet haſt time
To call for mercy for
each forepaſt crime;
And with good Dauid
waſh thy bed with teares,*
That

The Bel-mans Sounds.

*That so repentance may
subdue hels feares:
Then shall thy soule
more purer then the Sunne,
Ioy as a Gyant
her best race to runne,
And in vnspotted robes
her selfe addresse
To meet her Lord
that Sonne of righteousnesse,
To whom with God the Father
and the Spirit
Be all due praise,
where all true ioyes inherit.*

*THE Belman like the wakefull
morning Cocke,
Doth warne you to be vigilant
and wise:*

M 5

Looke

The Bel-mans Sounds.

*Looke to your fire, your candle
and your locke,
Preuent what may through
negligence arise;
So may you sleepe with peace
and wake with ioy,
And no mischances shall
your state annoy.*

*Y Our beds compare vnto the graue,
Then thinke what sepulcher you haue.
For though you lay you downe to sleepe,
The Belman wakes your peace to keepe,
And nightly walkes the round about,
To see if fire and light be out;
But when the morne (dayes light) appeares
Be you as ready for your prayers:
So shall your labours thrine each day,
That you the Belman well may pay.*

Like

The Bel-mans Sounds.

Like to the Seaman is our life,
Tost by the waues of sinfull strife,
Finding no ground whereon to stand,
Vncertaine death is still at hand:
If that our lines so vainelesse be,
Then all the world is vanitie.

THose that liue in wrath and ire,
And goe to rest in any sinne,
They are worse vnto their house the fire,
Or violent theeues that would breake in.
Then seeke to shun with all your might,
That Hydraz head, that monstrous sin;
That God may blesse your goods abroad,
And eke also your selues within.

Sleepe

The Bel-mans Sounds.

*S*leepe on in peace, yet waking be,
And dread his powerfull Maiestie,
Who can translate the irkesome night,
From darknesse to that glorious light,
Whose radiant beames when once they rise,
With winged speed the darknesse flies.

*T*Hou God that art our helpe at hand,
Preferue and keepe our King & land
Frem forraigne and domesticke foes,
Such as the word and truth depose;
And euer prosper those of pittie,
That loue the peace of this our Citie.

*A*Wake from sleepe, awake from sin,
With voyce and heart to call on him,
Who

The Bel-mans Sounds.

*Who from aboue pleas'd to descend,
From Sathans malice to defend
Our forfeit soules, to that rich grace
Where we may still behold his face.*

L *Et vs repare and God implore,
That henceforth we transgres no more
And that our ioy be at this tide,
That we in him be satisfide;
Then shall we all for his deare sake,
Be blest asleepe, be blest awake.*

S *ith neither men nor Angels know,
When as the dreadful trump shal blow,
Nor when our Sauour Christ shall come
To giue the world a wofull doome;
Thinke then but what a case you're in,
That sleepe in vnrepented sinne:*

O

The Bel-mans Sounds.

*O wake, O wake, O watch and pray,
And thinke vpon this dreadfull day.*

*S*leepe not so sound, rest not secure,
Marke well my words, of this be sure
The waking Virgins past the gate,
When those that slept came all to late:
Wherefore be watchfull in your center,
That you may with the Bridegrome enter.

*I*f wicked impes wake day and night,
And keepe their candle alwayes light,
And all their skill and practise bend,
To bring their damned plots to end;
Let vs not sleepe, but laud his skill,
That frustrates all their proiects still.

The

The Bel-mans Sounds.

T *He night well spent,
the day drawes nigh,
Awake from sleepe
and sinne defie,
All sluggish sloath expell away,
Haue still in minde the iudgement day,
When dead shall rise at trumpets call,
The graues shall open wide with all.*

A *Rise from sinne,
awake from sleepe,
The earth doth mourne,
The heauens weepe;
The winds and Seas distempered bin,
And all by reason of mans sin:
Wherefore arise, lay sleepe aside,
And call on God to be your guide,
From*

The Bel-mans Sounds.

*From raging sword and arrowes flight,
And from the terrours of the night;
From fires flame, from sin and sorrow,
God blesse you all, and so good morrow.*

*ALL you which in your beds doe lye,
Vnto the Lord ye ought to cry,
That he would pardon all your finnes;
And thus the Belmans prayer begins;
Lord giue vs grace our sinful life to mend,
And at the last to send a ioyfull end:
Hauing put out your fire and your light,
For to conclude, I bid you all good night*

*MAns life is like a warfare
on the earth,
Whose time is spent with
troubles, toyles and cares,*

Subiect

The Bel-mans Sounds.

*Subiect to all temptations
from his birth:
In woe he liues and dyes
at vnawares,
The surest signe true
fortitude to show,
Is in his life all
vice to ouerthrow.*

O*Harke, O harke my Masters all,
To your poore seruants cry and call:
And know all you that lye at ease,
That our great God may if he please,
Deprive you of your vitall breath:
Then sleeping, thinke your sleep is death.*

L*Et true repentance cleanse your sin,
And then your soules cōmend to him,
That*

The Bel-mans Sounds.

*That by his death hath rais'd and cur'd
The dead, the blinde, and them assured
To giue to them eternall rest,
To liue in heauen among the blest.*

*Confesse thy finnes to God on hie,
Who pardons sinners when they cry;
Bewray thy faults to him in time,
Who will in Christ forgiue thy crime.*

H*E that on the crosse hath dyed,
And for our finnes was crucified,
Be you euer blest in him,
And cleane remitted from your sinne:
Be it granted as I haue praid,
And so the Belman resteth paid.*

All

The Bel-mans Sounds.

ALL you that in bed doe lye,
Harken well to what I cry,
Leaue of your sinnes, repentance craue,
It is the onely way your soules to saue.

REpent in time while ye haue breath,
Repentāce commeth not after death:
He therefore that will liue for aye,
Must leaue his sinnes, and to God pray.

O Gracious God and blessed,
Preserue all ye that be in bed,
So that your quiet rest may take,
Vntill the morning that yee wake:
Then may ye all with praises sing,
To thee O God our heauenly King.
Remem-

The Bel-mans Sounds.

R*emember man thou art but dust,
There is none alivē but dye he must,
To day a man, to morrow none,
So soone our life is past and gone.
Mans life is like a withered flower,
Alivē and dead all in an houre,
Leaue of thy sins therefore in time,
And Christ will rid thee from thy crime.*

O*Mortall man that is made of dust,
In worldly riches put not thy trust,
Remember how thy time doth passe,
Euen like the sand that from the Glasse,
Hath spent the time and there remaines,
Neuer canst thou call that time againe.*

Sicke

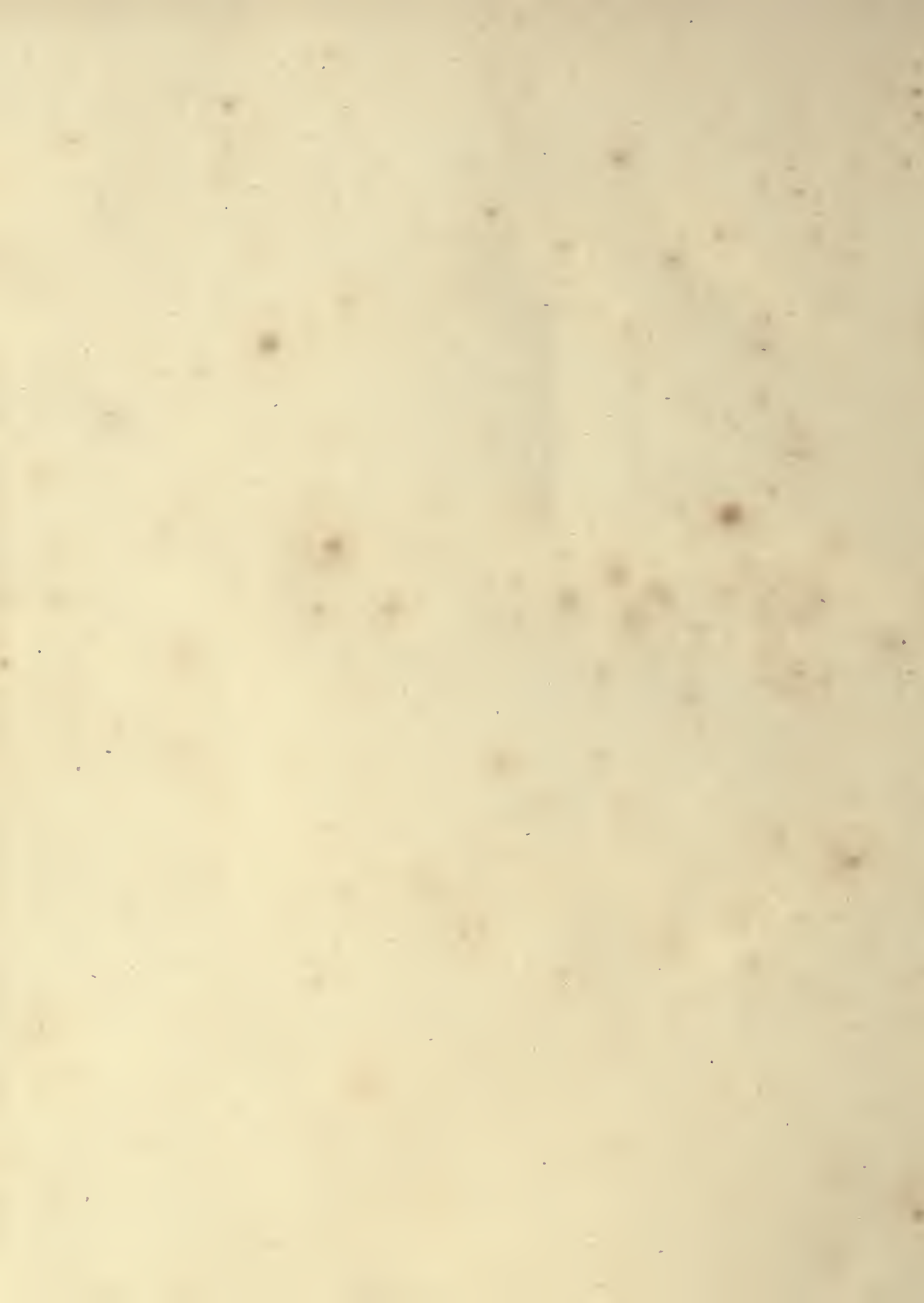
The Bel-mans Sounds.

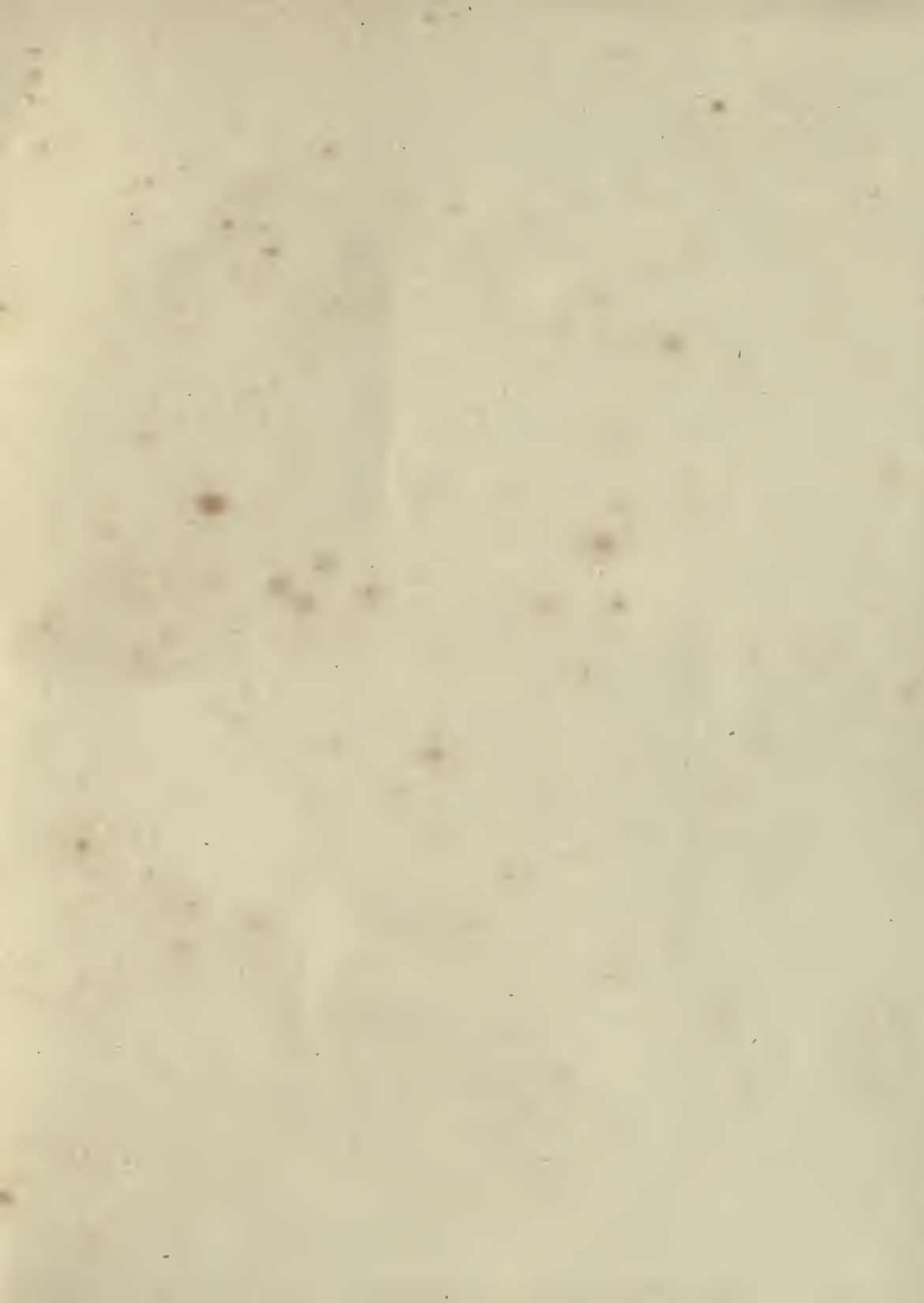
*S*Icke men complaine they cannot sleepe,
The Bel-man such a noise doth keepe;
Others that doe win at play,
Saies he too soone proclaimes the day:
Yet to the sicke that drawes short breath,
It puts them in the minde of death;
And saies the gamster makes good stake,
If he for heauen so long would wake;
And all this while like silly worme,
He doth his office but performe:
Then if his duety breed diseafe,
Heele go to bed and none displease.

FINIS.











929

R883

h

CASE
B



102469

